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FOLKLORE BIBLIOGRAPHY FOR 1947

by

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Ten of these bibliographies have appeared (this one, for 1947, is the eleventh) regularly every year, in every March number of SFQ, beginning in 1937. The first one was 6 pages long, the tenth was 92. They have grown chiefly because they have become ever more widely known, and more and more folklorists, editors and publishers are becoming aware of their existence and value, and are establishing the habit of sending in to the compiler (R. S. Boggs, Box 625, Chapel Hill, N. C., U. S. A.) their new publications of folklore interest. Most of those in the field, realizing the common good of keeping everyone informed of current progress, have cooperated splendidly. The success of the bibliographies depends more upon this cooperation than on any other factor. The growth of the bibliographies is due also to a growing interest in the field. There are more societies, more centers of research, more periodicals, and more individuals interested in folklore than ever before. The compiler has maintained the entire work of the bibliographies alone, without funds, without secretarial assistance, and without aid of any kind. The work has grown to be too large for one person unaided. No aid has been forthcoming, hence the compiler has no alternative but to spend less time and care on appraisal of contents of publications listed, acknowledgement of their receipt and other correspondence. He can only hope for the indulgent tolerance of all concerned, and their welcome suggestions as to how the difficulty may be alleviated.

Folklorists should be greatly encouraged by the increasing respect and attention shown their work in the scholarly world. In April 1946 Stith Thompson was given an honorary doctorate by the University of North Carolina. Now, in January 1947, J. M. Carrière, of the University of Virginia, was awarded an honorary doctor of letters degree by the Laval University of Québec, Canada, in recognition

of his fine work in French folklore in America. Francis Lee Utley, of Ohio State University, has received a Guggenheim fellowship to work on a study of the Apocryphal stories of the Great Flood. Ismael Moy has been made director of the library and museum of the Comisión de folklore y nativismo, of the Consejo nacional de educación in Argentina, founded in 1945 to promote folklore in the elementary schools. Nov. 10, 1946, Moya organized the Juegos florales de la tradición for youths under 20, many of whom submitted folklore contributions from all over Argentina. Rafael Jijena Sánchez is now organizing the Museo municipal de motivos argentinos in Buenos Aires. The national congress of Argentina has voted two and a half million pesos for the work of the Consejo nacional de la tradición. Edna Garrido, who studied folklore all last year at the University of North Carolina, was named director of the new Sección de estudios folklóricos created in the Dirección general de bellas artes of the Dominican Republic, Oct. 3, 1947, and a member of the Anthropological institute of the University of Santo Domingo. Louis C. Jones, formerly professor at the State college for teachers in Albany, New York, on his return from the Virgin Islands in May 1947, accepted the directorship of the New York state historical association and its 3 museums, one of which is called the Farmers' museum and is one of the largest collections of farm tools and rural craft in the U. S. A. His new location will be Cooperstown, New York. Pablo Garrido, of Santiago, Chile, of the Department of music of the Dirección de informaciones y cultura of the Ministry of interior, has made, with the help of the Cuerpo de carabineros, a national census of folklore informants of Chile of some 2,500 cards. He has made 18 field trips to various regions of Chile, collecting especially dances and religious rites in the north, visiting the shrines of the Virgin de las Peñas de Livilcar, Arica; Mamiña, Tarapacá; Tirana, Iquique; Ayquina, Antofagasta; San Pedro de Atacama, Chiu-Chiu and Tocaño, Aconcagua; Quinteros, Valparaíso; Santa Rosa de Pelequén, Colchagua, etc. He made a 600 m. sound film "La Tirana," documentary folklore record including a medieval Spanish mystery, "El rey moro y el cautivo cristiano." José Rafael Arboleda, director of the Sala americana of the Pontificia universidad Católica javeriana of Bogotá, Colombia, arrived in the U. S. A. to travel and then study American archeology, ethnology and folklore at the University of New Mexico. George Pullen Jackson, noted for his work in U. S. religious folkmusic, formerly of Vanderbilt university, is now in the German department of the University of Florida. Stith Thompson, of Indiana university,

spent most of 1947 traveling around South America, establishing personal contacts with folklorists there. In the first part of the year, he visited chiefly Peru, Chile, Argentina and Brasil, and in the last part he lectured at the new folklore center in Caracas. Herbert Halpert, whose zeal for collecting folklore not even the rigors of military life could dampen, has now settled down as chairman of the Department of languages and literature in Murray state teachers' college, Murray, Kentucky, U. S. A. His Folktales and legends from the New Jersey pines has been completed and is being revised for publication, as is his Children's rimes. At Murray he has introduced one course on American folklore and another on American folksongs and English ballads. He has a recording machine and is located in a region rich in folklore. Alan Lomax, formerly director of the American folksong archive in the Library of Congress, Washington, D. C., is now in New York working with Decca Records and otherwise encouraging in many ways the use of folklore in phonographic recordings, on the radio, stage, etc. Decca is issuing a series of albums of American folk songs and ballads, to help propagate legitimate material, for booklets containing the words will accompany the albums so that listeners may learn to sing the songs along with the records. R. S. Boggs, invited as visiting professor of folklore, taught courses on Hispanic folklore and Spanish American folklore in the University of New Mexico summer school. Through students in these courses considerable folklore was collected from the Spanish groups in northern New Mexico. Enrique de la Casa, of the University of Utah, spoke on the French influence in New Mexican folklore at the meeting of the Rocky Mountain modern language assn. at Albuquerque, New Mexico, Nov. 28, 1947. Adolfo Berro García gave a course in the Instituto de estudios superiores in Montevideo in 1946 on the Historia precolombiana de las culturas autóctonas americanas, discussing various aspects of folklore of early Indian populations in Latin America, from Aztecs to Incas.

More than a dozen new organizations and periodicals in our field were created during 1947. In the Instituto de literatura argentina of the University of Buenos Aires, Ismael Moya has continued to give his course on folklore, and with his students in 1946 he formed the Ateneo universitario del folklore, dedicated to folklore research. It expects to publish a Boletín. The Instituto de investigaciones del folklore musical of the University of Chile has become the Folklore section of an institute of broader scope, called Instituto de investigaciones musicales. It is now preparing a bibliographic guide for the

study of Chilean folklore. Also it is continuing to collect material, and now has a new portable recording machine with generator for collecting where there is no electricity. A new Instituto de investigaciones folklóricas "Ramón A. Laval" has been created by the Facultad de filosofía y educación of the University of Chile, under the direction of Yolando Pino Saavedra, to work in folk literature, customs and beliefs, to organize the collection of Chilean folklore materials, seminars, courses and lectures for students of the Instituto pedagógico, normal schools and teachers in primary and secondary schools, and to cooperate with other similar institutions in Chile and abroad. It will maintain especially close relations with the Folklore section of the Instituto de investigaciones musicales and de filología of the University of Chile, which, under Pereira Salas and Oroz, will work especially in folk music and speech, respectively. A new Sección de studios folklóricos has been created in the Dirección de bellas artes of the Dominican Republic. Edna Garrido has been named its director, with Rafael Casado as her assistant, Oct. 3, 1947. Nearly two thousand dollars' worth of audio-visual equipment was purchased in the U. S. A. for making, reproducing and showing phonograph records and color slides, with which Dominican folklore is to be documented in a National archive, and used in the schools and elsewhere, to make the people more conscious of the rich Dominican national heritage of traditional culture. The Institut international de'archéocivilisation was created April 16, 1947, at the Centre international de synthèse, 12 rue Colbert, Paris 2, France, dedicated to research in archeology, history of religions and folklore. Its first purpose is to create equipment for scientific work of international character in these 3 fields in each of the cooperating countries, in which it is hoped centers will be established in some university, library, or museum. To this end are proposed a Fichier documentaire international, Dictionnaire international des termes techniques, and Archives de photographies aériennes. André Varagnac is permanent secretary of this Institut and Conservateur au Musée des antiquités nationales. The Institut called its first Conference internationale de folklore in Paris, July 12-13, 1947, in which 20 nations of America, Asia and Europe were represented. Regulations were passed for a Folklore and education international union of folklorists for culture, and an inquiry was ordered about the present state of linguistic and folklore atlases, to prepare proposals about harmonizing methods of mapping. It was also proposed that various European universities prepare a European encyclopedia of folk beliefs. J. M. Carrière, of

the University of Virginia, U. S. A., is a member of the Provisional committee. See JAF 1947, LX, 294-297. The Colorado folklore society was organized July 11, 1947, during the 7th annual Western folklore conference in Denver, Colorado, U. S. A. L. J. Davidson is president, and M. M. Kimmerle, of the University of Colorado in Boulder, is secretary. The Illinois folklore society held its first meeting at Southern Illinois normal university at Carbondale, Illinois, U. S. A., Dec. 4, 1946. Its quarterly organ, Illinois folklore, began publication in Oct. 1947. The first two pages, by Tina M. Goodwin, secretary-treasurer, 409 W. Monroe st., Carbondale, tell about this new organization, its officers, charter members, meetings and periodical. The Badger state folklore society was formed in March 1947, and held its first meeting with the Historical society at Manitowoc, Wisconsin, U. S. A., Aug. 21-23, 1947. The Servicio de investigaciones folklóricas nacionales in Caracas was created by an official act of the National ministry of education of Venezuela, in Nov. 1946. It began to function Feb. 9, 1947, in the Museo de ciencias naturales, with an exposition of photographs by Francisco Edmundo Pérez on the fiesta of San Juan Bautista and Bailes de tambor, given on this day by negroes of the Mirandina region of Barlovento. A catalog was issued, explaining the folklore elements involved, and a series of lectures was given on the negro by Walter Dupouy, Rafael Olivares Figueroa, Alejo Carpentier, Juan Pablo Sojo and Miguel Acosta Saignes. It is proposed to issue a periodical and series of monographs. Material will be collected in archive. A recording machine has been acquired, and with it folkmusic is being collected in Falcón. Materials are being acquired for a Museum. Films are to be made. Melodies will be transcribed and classified. Foreign folklorists will be invited to teach and otherwise lend their services in developing the work of this Servicio. Isabel Aretz, of Buenos Aires, came early in 1947, to work in folkmusic. Stith Thompson, of Indiana university, U. S. A., came in Aug. 1947, to work on general methods of investigation and classification. It is expected to bring visiting professors every year. News items of current activities appeared in the Revista nacional de cultura (Caracas) 1947, VIII, no. 64, p. 196-198. The Revista venezolana de folklore, organ of this Servicio, published vol. I, no. I for Jan.-June 1947, of 207 p. with these sections: Estudios teóricos, Folklore anímico, Musicología, Folklore literario y costumbrista, Estudios afines, Materiales para estudio, Actividades del Servicio y noticias, and Bibliografía. An introductory editorial states that it will publish studies, various types of folklore material, news and book

reviews. It hopes to be of service to the whole country, with freedom of expression. Under the title of *Ethnos*, *archivo de etnología, antropología y arqueología*, W. A. Ruysch, Santa Fe 1940-E, Buenos Aires, Argentina, has begun publication in loose-leaf notebook form, rotoprint offset reproductions, at a cost of about two cents (U. S.) per page, of summaries in Spanish and English, with illustrations, of articles of interest to the field, which have been published in various languages in different periodicals. These sheets are 20 cm. wide and ten and a half high. Subscriptions are established by making a deposit on account. It is hoped to issue about 30 items a month. About 100 have already appeared. This rendering accessible of diverse valuable materials published in widely scattered sources should prove a fine service to the field. A considerable portion of the material is of folklore interest. *Folklore*, *rivista de tradizioni popolari*, directed by Raffaele Corso, issued its first number of vol. I, for April-June 1946, in Aug. 1946, in Naples, Italy. Its stated double purpose is to collect and study Italian folklore and to establish exchange of ideas among folklorists in and out of Italy. With his choice of title "Folklore" the editor shows an international viewpoint of the new Italy, in contrast with the extreme nationalism recently seen there. The New Mexico folklore record, annual publication of the New Mexico folklore society, issued vol. I, for 1946-1947, in June 1947, under the able editorship of T. M. Pearce, president of this Society and head of the English department in the University of New Mexico, at Albuquerque, New Mexico, U. S. A. An account of its activities for 1946-1947 appears on p. 40-41. The California folklore quarterly (CFQ) changed its name to Western folklore (WF) beginning Jan. 1947. It is still published by the University of California press for the California folklore society, in Berkeley, California. This change reflects a widening of interests from the state of California to the whole western region of the U. S. A. The volume numbers will continue unbroken.

Many of the established organizations have their own organs of publication and report the proceedings of their meetings and activities in them. Only about a dozen, selected at random, will be mentioned here. Those who have followed the migrations of the Waldensians to the New World know that aspects of traditional culture have persisted in these groups. This is easily seen at Valdese, North Carolina, U. S. A. On March 4, 1947, in the temple of Colonial Belgrano, Argentina, at the annual assembly of the *Sociedad sudamericana de historia valdense*, Waldensian folksongs were sung. The

International commission on folk art and folklore held its third plenary session at the Musée des arts et traditions, Palais de Chaillot, Paris, France, Oct. 1-5, 1947, for revision of statutes to adapt them to the present situation arising out of the dissolution of the League of nations and International institute of intellectual cooperation, which till now have been responsible for the execution of the Commission's scientific work, and for study of folklore as a means of bringing peoples together, in the reconstruction of rural life, to coordinate different viewpoints, archives, exhibits, festivals, methods, etc. E. Foundoukidis is secretary general. The Folk arts center in New York presented on Dec. 14, 1947, folklore and dances of the Prairie Indians and heard a report by Elizabeth Burchenal on the Paris meeting of the International commission on folk art. The American folklore society held its 59th annual meeting in conjunction with the Modern language association of America in Detroit, Michigan, U. S. A., Dec. 29-30, 1947. Duncan Emrich, director of the Folklore section in the Library of Congress, Washington, D. C., reported on London and Paris folklore conferences. Among the papers offered were Herbert Halpert's Our approach in American-English folklore, Jane Zielonko's Nature and causes of ballad variations, Haldeen Braddy's Pancho Villa, G. P. Kurath's Mexican moriscas dance, and L. J. Davidson's Hermits of the Rockies. The New York and New Jersey folklore societies held a joint conference Jan. 18, 1947, in New York city. Harold W. Thompson presided. H. C. Beck, Anne Lutz, Carl Withers, L. D. Reddick, Moritz Jagendorf and A. N. Underwood were speakers. The 7th annual Western folklore conference was held July 10-12, 1947 at the University of Denver, Colorado, U. S. A., under the direction of L. J. Davidson. Pearce, Allen and Kercheville, of the University of New Mexico, Dobie and McNeil, of Texas, and Louise Pound, of Nebraska, were among the visiting participants. Numerous papers on various aspects of folklore were given, and square dances, folk music and songs, etc. were presented, and there was the usual excellent chuck wagon supper. The 9th annual meeting of the Hoosier folklore society, held Aug. 10, 1946, is described in HF 1946, V, 161-162. The Folklore section of the Michigan academy of science, arts and letters met March 21, 1947, in Ann Arbor, Michigan, U. S. A. R. M. Dorson spoke on Occult beliefs of upper Michigan, G. Blakely reported on Michigan folklore bibliography, G. L. Ryan on folk dances, E. C. Beck on Weary Willie ballads, etc. New president is Richard M. Dorson. The New Mexico folklore society held its second annual meeting June 28, 1947, in Santa Fe. R. S. Boggs spoke on the sig-

nificance of folklore as a science in the morning. After a luncheon there was folk singing and dancing, and telling of myths and tales. The New York folklore society held its annual meeting Sept. 6, 1947, in Cooperstown, in conjunction with the State historical association. H. W. Thompson presided. Papers were given by G. W. Walter on Tales of the Brookfield hills, J. C. Neal on Folk heroes of the upper Susquehanna, A. Underwood on Kilroy and his buddies, and E. H. Sargent on Songs of the marines. At a joint meeting with the New Jersey folklore society on Jan. 18, 1947, in New York city, it was agreed that the New Jersey society would cooperate with the New York society and publish in NYFQ. Various papers were presented, including H. C. Beck on New Jersey legends, A. Lutz on Folksong in the Ramapoës, etc. The New York society created a steering committee led by George Herzog to plan and arrange folklore activities centering in New York city. The North Carolina folklore society held its 36th annual meeting in Raleigh, North Carolina, U. S. A., Dec. 5, 1947. B. E. Washburn spoke on South Mountains folk, reflecting his experiences while practicing medicine in this rural community. B. L. Lunsford, nationally known director of the Asheville mountain dance and folk festival, illustrated mountain ballads and folk dances. R. S. Boggs showed color slides he took in New Mexico during the summer, especially of the Intertribal Indian ceremonial at Gallup. N. I. White reported on progress toward publication of the large Brown collection, the first of whose (probably 4) vols. is expected to appear early in 1948. The Tennessee folklore society held its 15th annual meeting at the Tennessee polytechnic institute on Nov. 1, 1947. E. G. Rogers of Athens was elected secretary and editor of TFSB. Mrs. Howse spoke on west Tennessee folkmusic, E. G. Rogers on witches, ghosts and weird happenings, C. Snelgrove on folklore books and meaning of folklore, and various items of folkmusic were enjoyed. The Texas folklore society held its 31st annual meeting April 18-19, 1947, at Corpus Christi, Texas, U. S. A. The program included Mexican border ballads by Brownie McNeil, Battle of the sexes in British ballads in Texas by Mabel Major, Mexican songs and dances, etc.

Festivals, contests, and the like continue to stimulate public interest in folklore, to bring materials and informants to the attention of collectors, and occasionally to start some talented informant on a career of commercialized exploitation of his art. Ismael Moy, director of the Biblioteca estudiantil no. 4 of the Consejo nacional de educación of Argentina, in a circular letter of Feb. 14, 1947, announced a literary contest in national folklore to be held in May, open to all young

people up to the age of 25, with a choice of 16 themes: legends about birds, heroic events of the War of Independence, trees, Indians, topographical features, tales with native themes, means of locomotion in the Independence period, Argentine rural customs, gaucho industries, creole cooking and dances, proverbs on native topics, creole riddles, coplas, the gaucho as a heroic soldier, and a chosen theme on the importance of Argentine folklore. The theme of folklore in teaching was open to teachers. Collected materials were required to give details of provenience and currency. Prizes were in the form of diplomas, books and art objects. The Juegos florales del folklore are celebrated in public act in Buenos Aires. The 13th annual National folk festival was held May 21-24, 1947, in Saint Louis, Missouri, U. S. A., directed again by its founder, Sarah Gertrude Knott. Included were Indian, Texas, m'ner, Ozark, Jewish, cowboy, Lithuanian, Philippine, Spanish American, negro, French, railroad, Pennsylvania, North Carolina, Kentucky, Danish, Swiss, Tennessee, Irish and other folk music, dances and songs. The Folk dance federation of California, U. S. A. held its 2nd annual spring festival in Ojai, April 20, 1947, featuring folk dances of the U. S. A., Scandinavia, Russia and Middle Europe. It has published a Folk dance directory of southern California for the summer months of 1947, listing activities of folk dance groups in that region, giving name of town, meeting place and time dances are given. Recordings of folk dance music by Imperial records are listed. The annual folk festival at Renfro Valley, Kentucky, U. S. A. was held July 31-Aug. 1, 1947, sponsored by John Lair and directed by Bascom Lamar Lunsford. Lunsford directed his own 20th annual Mountain dance and folk festival at Asheville, North Carolina, U. S. A., July 24-26, 1947. California, Kentucky and other states are calling more and more upon him to lecture, organize demonstrations and festivals of folk music and dance. He is now contemplating an experiment of holding a state-wide festival at Chapel Hill, North Carolina, June 18-19, 1948, to see if popular support might justify making it an annual event. The Art gallery of Toronto, Canada, sponsored a Folk festival June 8-15, 1947, under the direction of Mrs. J. T. McCay.

The Archive of American folksong of the Library of Congress in Washington, D. C., was broadened to a Folklore section of the Music division in General order no. 1295 of Aug. 22, 1946, to recognize further the importance of folklore to the full understanding of civilizations internationally. The Archive already has large collections of folkmusic recordings and other forms of folklore from the

U. S. A. and neighboring countries. Also in the Library of Congress are the large ms. collections of WPA. Duncan B. M. Emrich, chief of the Folklore section, announces it performs acquisition, reference and bibliographic functions, and serves as custodian of recordings of this Library's folklore materials. It will establish and extend co-operative relations with governmental and private agencies and groups having a special concern for folklore in its various aspects. In late 1946 Emrich visited various midwestern and western states of the U. S. A. to secure the cooperation of local groups, and in 1947 he made a trip to Europe.

The Middle America information bureau conducted by the United Fruit company, in a pamphlet issued in 1947, reported on the archaeological expedition sponsored and financed by it, authorized by the Mexican government and supervised by the Carnegie institution of Washington under the direction of Giles Greville Healey, in the remote lower Mexican frontier region of the Lacandones Indians of Chiapas, in which 11 heretofore unknown Mayan temples were investigated, which yielded much information of folklore interest, in art, architecture, dress, musical instruments, etc. in the magnificent mural paintings and stone carving found there.

ABBREVIATIONS

ACA—Amazonia colombiana americanista; órgano semestral del "Cileac." Director: Marcelino de Castellví. Centro de investigaciones lingüísticas y etnológicas de la Amazonia colombiana. Sibundoy, Putumayo (via Pasto), Colombia.

AFLQ—Les archives de folklore. Université Laval. Quebec, Canada.

AI—América indígena, órgano oficial del Instituto indigenista interamericano. Mexico, D. F.

AS—American speech. Columbia university press. New York.

ASFM—Anuario de la Sociedad folklórica de México. Mexico, D. F.

ASGH—Anales de la Sociedad de geografía e historia. Guatemala.

ASTP—Archives suisses des traditions populaires. Société suisse des traditions populaires—Schweizerische Gesellschaft für Volkskunde. Basel, Switzerland.

EJ—Edoth. Palestine institute of folklore and ethnology. Jerusalem.

FA—Folklore Americas.

FN—Folklore, rivista di tradizioni popolari. Editor: Raffaele Corso.
Naples, Italy.

FPL—Folklore, tribuna del pensamiento peruano. Lima.

HF—Hoosier folklore; pub. quarterly for the Hoosier folklore society
by the Indiana historical bureau. Indianapolis, Indiana,
U. S. A.

HR—Hispanic review. Philadelphia, Pennsylvania, U. S. A.

IJAL—International journal of American linguistics. Bloomington,
Indiana, U. S. A.

JAF—Journal of American folklore, U. S. A.

MSMC—Masterkey. Southwest museum. Los Angeles, California,
U. S. A.

NMFR—New Mexico folklore record. New Mexico folklore society.
Albuquerque, New Mexico, U. S. A.

NYFQ—New York folklore quarterly. Ithaca, New York, U. S. A.

OTLV—Onza, tigre y león, revista para la infancia venezolana. Di-
rección de cultura. Ministerio de educación nacional.
Caracas.

P—El palacio. Santa Fe, New Mexico, U. S. A.

RAMSP—Revista do Arquivo municipal de São Paulo, Brasil.

RDTP—Revista de dialectología y tradiciones populares. Consejo
superior de investigaciones científicas. Instituto Antonio
de Nebrija. Sección de tradiciones populares. Madrid.

RHM—Revista hispánica moderna. New York.

RVFC—Revista venezolana de folklore; órgano del Servicio de inves-
tigaciones folklóricas nacionales. Caracas.

SFQ—Southern folklore quarterly. University of Florida. Gaines-
ville, Florida, U. S. A.

TFSB—Tennessee folklore society bulletin. Athens, Tennessee,
U. S. A.

TFSP—Texas folklore society publications. Austin, Texas, U. S. A.

TM—Tlalocan, a journal of source materials on the native cultures of Mexico. La casa de Tlaloc. Mexico, D. F.

WF—Western folklore, published by the University of California press for the California folklore society. Berkeley, California, U. S. A. California folklore quarterly (CFQ) continues under name of WF beginning 1947.

GENERAL AND MISCELLANEOUS

Angel, Saul. Notes on Sephardic folklore. EJ 1947-1948, III, nos. 1-2, p. 103-106.

In Hebrew.

Aranzadi Unamuno, Telesforo. Los cencerros. RDTP 1945, I, 491-495.

Especially on cowbells in northeastern Spain.

Boggs, R. S. Folklore bibliography for 1946. SFQ 1947, XI, 1-92.

Boggs, R. S. El folklore, definición, ciencia y arte. RVFC 1947, I, no. 1, p. 9-16.

First article in this fine new periodical, reprinted here as a general orientation for the folklorist, defining his field and clarifying its position as a science and art. This article was first published in English in FA 1943, III, 1-8, then in Spanish in Waman Puma (Cuzco, Peru) 1943, III, no. 15, p. 35-42, Cuaderno del taller San Lucas (Granada, Nicaragua) 1943, III, 85-92, and Anuario de la Sociedad folklórica de México 1942, III, 7-16 (read in the March 30, 1943, session of this Society).

Boggs, R. S. Reimpresión de la carta (en inglés) por W. J. Thoms en el Ateneo del 22 de agosto de 1846, que propone por primera vez la palabra "folklore," con su traducción al español. ASFM 1945 (pub. 1947), VI, 181-187, with picture of Thoms at front of vol.

Reprint of FA 1945, V, no. 2.

Bouza-Brey, Fermín. El tema de abandono por senectud en el folklore gallego-portugués. RDTP 1945, I, 496-513.

Examines theme of abandonment of old people in folk narrative, song and proverbs, and concludes allusions found do not refer to tribes of ancient Gallatia but perhaps are traceable to a medieval French tale.

Bouza-Brey F. and Lorenzo, Jorge. La casa, el trabajo y la cántiga en Pías, Mondariz, Pontevedra. RDTP 1947, III, 3-30, 30 fig.

Describes house construction, its accessories, plow, harrow and cart. Verses of a cántiga.

- Brauer, Erich. *The Jews of Kurdistan*. Jerusalem, Palestine institute of folklore and ethnology 1947. 324 p. 14 il. (Studies in folklore and ethnology, vol. II.)
- Cabal, Constantino. *Los temas maravillosos*. RDTP 1946, II, 183-195.
- On Huerco, Dog's adventure and apparitions, and Primitive and sage.
- Cabal, C. *Temas de Asturias*. RDTP 1946, II, 573-593.
- Proverbs, verses, beliefs, a tale, dangers, spirits, story of "Water goes," on water.
- Camara Cascudo, Luis da. *Uso e abuso do folklore*. *Correio da noite* (Rio de Janeiro) Feb. 24, 1947, XIII, no. 2.718, p. 2 and 6.
- On its definitions, what it is and is not, how it is being and should be studied scientifically, internationally.
- Caro Baroja, Julio. *Notas del folklore vasco*. RDTP 1946, II, 372-379.
- On Erensugue, etc.
- Cocchiara, Giuseppe. *Il Diavolo nella tradizione popolari italiana*. Palermo, Italy, Palumbo 1945. 243 p. (Studi di trad. pop. 3.)
- Corso, Raffaele. *Gli studi del folklore italiano nell'ora presente*. ASTP 1947, XLIV, 155-159.
- Dubouloz-Laffin, Marie-Louise. *Le Bou Mergoud; folklore tunisien: croyances et coutumes populaires de Sfax et de sa région*. Paris, Maisonneuve 1946. 315 p. 10 fotos, 24 fig.
- Etnografiska museet, Göteborg, berättelse för år 1945. Göteborg 1946, p. 53-66, 10 fig.
- Faré, Santo S. *El centenario de la creación del término "folklore."* Ibero América (Bahía Blanca, Argentina) Oct. 1946, p. 36-37, il.
- Friederici, Georg. *Amerikanistisches Wörterbuch*. Hamburg, Germany, Gram, de Gruyter and co. 1947. 722 p.
- Gems; facts, fantasies, superstitions, legends. New York, Max Stern and co. 1946. xi, 80 p.
- Gennep, Arnold van. *Le folklore des Haute-Alpes; étude descriptive et comparative de psychologie populaire*. Paris, Maisonneuve 1946-I: 432 p. 15 pl.
- Vol. I on customs and festivals.

Gibert, J. Girona: petita historia de la ciutat i de les seves tradicions i folklore. Barcelona, Spain, Ed. J. Sala Badal, Imprenta C. V. Gisbert 1946. 366 p. il.

Haltsonen, Sulo. Eine kurze Übersicht der volkskundlichen Forschung in Finnland während den Jahren 1939-1946. ASTP 1947, XLIV, 177-182.

At the Universities of Helsinki and Turku, among learned societies, work in folk poetry, arts and crafts, and misc. descriptive works.

Hanna, Marion. Around the Narghile: lore of old Syria. NYFQ III, 223-230.

Hoyos y Sáinz, Luis de. Los métodos de investigación en el folklore. RDTP 1945, I, 455-490, 10 pl. 3 maps.

Considers the geographic, historic, artistic, technical, sociological and ethnographical methods applied to folklore. Author evidently subscribes to the ethnographical method. No mention is made of the Finnish.

Hoyos y Sáinz, Luis de. La etnografía y el folklore en el último decenio. RDTP 1946, II, 33-41.

Bibliographic survey of important works published in Spanish, German and French in Europe during the past 10 years.

Hoyos Sancho, Nieves de. Los cuestionarios folklórico-etnográficos. RDTP 1945, I, 644-652.

Hoyos Sáinz, Luis de and Hoyos Sancho, Nieves de. See Latin America. [Institut international d'archéocivilisation.] Activité internationale de l'Institut international d'archéocivilisation. Archéocivilisation (archaeo-culture); 1ère conférence internationale de folklore, Paris, 12-13 juillet 1947 (Centre international de synthèse. Institut international d'archéocivilisation. Paris) 1947, fascicule 1, p. 10-20.

Account of recent contacts of this Institut with folklorists and organizations in Austria, Belgium, Canada, U. S. A., Finland, England, Holland, Hungary, India, Ireland, Luxemburg, Mexico, Portugal, Poland, Rumania, Sweden, Switzerland, Czechoslovakia, Turkey, and U. S. S. R.

Jackson, George Pullen. The folklorist as apostle of a broader, deeper humanism. SFQ 1946, X, 211-218.

Holds that the culture organism can be known only partially from imperfect records of its history, that the fuller view appears when one joins with folklorists in observing also "the past which is present." Written records are inadequate. That which is learned is chiefly of present interest. There is disparity of cultural concepts of the uncommon and common man. The

folklorist connects man with his past, using man's healthy interest in his kind.

Jordan, Philip D. Toward a new folklore. Minnesota history 1946, p. 273-280.

"There are 2 approaches to the new folklore: the first is intensive study of what has been collected in an attempt to synthesize thousands of proverbs . . . into some fundamental cultural pattern; the second is to begin collection and analysis in a field that not so long ago was considered outside the province of folklore." "Folklore, in its broader definition, includes larger areas of human experience when it surveys traditional modes of political, economic and social activity."

Ligers, Ziedonis. Die Volkskunde in Lettland. ASTP 1947, XLIV, 182-185.

Brief historical survey of folklore scholarships in Lithuania.

Magalhães, Basílio de. Classificação do folclore. O estado (São Paulo, Brasil) May 13, 1947.

Reproduces in Portuguese the folklore classification of R. S. Boggs from FA 1944, IV, no. 1, with observations on other classifications and on Brazilian folklorists and their work.

Majoli-Faccio, Virginia. Tradizioni biellesi. FN 1946, I, no. 2, p. 52-54.

Misc. festivals, customs and beliefs, etc.

Majoli-Faccio, V. Tradizioni biellesi sui morti. FN 1946-1947, I, nos. 3-4, p. 77-83.

On Day of the Dead, and misc. customs and beliefs related to death.

Marcos de Sande, Moisés. Del folklore garrovillano: tradiciones garrovillanas, leyendas religiosas, caballerescas, tipos legendarios, supersticiones, idioma, refranero y vocabulario. Revista de estudios extremeños (Badajoz, Spain) 1947, III, nos. 1-2, p. 76-114.

On various legends and traditions, beliefs, folkspeech, proverbs, and a list of folk words and phrases, of Extremadura, Spain.

Meertens, P. J. Die Volkskunde-Kommission der Königl. niederländischen Akademie der Wissenschaften während des Krieges. ASTP 1947, XLIV, 169-172.

Morán, César. Folklore de Rosales, León. RDTP 1945, I, 598-608.

Quemar la viejar. Rastro. Maquila. Facendero. Basiliscos y dragones. Palo de pobres. Nateras. Alumbrado. Hilandero. Habla del pueblo.

Moreno Enríquez, María de los Angeles. Motivos de narración tradicionales en los libros de Esdras. ASFM 1945 (pub. 1947) VI, 7-45.

Classified by Thompson's Motive index and analyzed. It is hoped author will continue analysis of other apocryphal books of the Bible.

Muslea, Ion. Le mouvement folklorique roumain de 1940 à 1946. ASTP 1947, XLIV, 159-163.

Nida, Eugene. Field techniques in descriptive linguistics. IJAL 1947, XIII, 138-146.

First part of this article, on "Handling of informants" and "Collection of data," are of interest to the folklore collector.

Ochoa Campos, Moisés. El folklore: una ciencia universal. Hoy Mexico, D. F.) Jan. 25, 1947, p. 52-53 and 82.

Interview with Vicente T. Mendoza, president of the Folklore society of Mexico.

Olivares Figueroa, Rafael. Prevenciones pedagógicas ante el folklore nocivo. Educación (Caracas) 1946, VIII, no. 46, p. 37-44.

Approves use of folklore in education, but warns against 3 types: in error against scientific facts, against proper conduct, and against good taste, with illustrations.

Panareo, Salvatore. Noterelle di folklore salentino. FN 1946, I, no. 1, p. 33-40.

On surnames, property rights, evil eye, and other things difficult to verify.

Patai, Raphael. Biblical and rabbinical data to the "culture pattern." Budapest 1946. 15 p. (Reprint from Semitic studies in memory of Immanuel Löw.)

Formulated on the basis of rabbinical literature, to il. Hooke's features: 1) dramatic representation of the death and resurrection of the god, 2) recitation or symbolic representation of the myth of creation, 3) ritual combat which depicted triumph of god over his enemies, 4) the sacred marriage, 5) triumphal procession in which king played part of god.

Patai, Raphael. The science of man; an introduction to anthropology. Tel Aviv, Palestine, Yavneh publishing house, for the Palestine institute of folklore and ethnology 1947. 2 vol. p. 1-256, 257-532, fig. 1-37, 38-61. (Studies in folklore and ethnology, vol. III and IV.)

Excellent general treatise, in Hebrew, on history and tasks of the field, human origins, races, language, man the toolmaker, acquisition of food, property and commerce, division of labor, family, marriage, clan to tribe, intertribal organization and the state, custom and law; religion, totemism, magic, charms and divination, tabu and mana, animatism and animism, after-world and ancestor worship, demons, spirits and gods, shamans, priests and prophets, ritual and worship, myth, art and literature, science, medical art,

culture, environment, race and language, diffusion of culture and independent origin, culture areas and circles, contact and change.

- Paul, Benjamin. Índice para la clasificación de datos culturales. Boletín del Instituto indigenista nacional (Guatemala) 1946, II, no. 1, p. 27-33.

Classification, in Spanish, including many sections applicable to folklore, made by author for Institute of human relations of Yale university, New Haven, Connecticut, U.S.A., for study of American indigenous peoples.

- Pires de Lima, J. A. and F. C. Nossa Senhora em Portugal. Porto, Portugal, Domingos Barreira [1946?]. 180 p.

Songs, prayers, customs, festivals, beliefs and other folklore related to the Virgin in her various manifestations in Portugal.

- Rivière, Georges Henri. Un musée-laboratoire: le Musée des arts et traditions populaires (Paris). ASTP 1947, XLIV, 146-155.

Account of this state institution and its work in metropolitan folklore since its establishment in 1937.

- Schmidt, Leopold. Volkskunde in Oesterreich, 1945-1947. ASTP 1947, XLIV, 164-169.

- Schwab, Federico. El folklore como ciencia. FPL 1946, II, no. 17, p. 469-471.

- Scotti, Pietro. Attrezzi, usied alimenti dei contadini nell-Alta Val di Taro. FN 1946, I, no. 2, p. 45-51.

Describes various implements, customs and foods.

- Silva Valdés, Fernán. En el centenario de la palabra folklore. Asociación nacional de afiliados (Santiago de Chile) Sept. 25, 1946, p. 11-13.

- Torner, Eduardo M. El folklore en la escuela. Buenos Aires, Losada 1946.

- Varagnac, André. Archéocivilisation. Archéocivilisation (archaeo-culture); 1ère conférence internationale de folklore, Paris, 12-13, juillet 1947 (Centre international de synthèse. Institut international d'archéocivilisation. Paris) 1947, fascicule 1, p. 3-9.

On the meaning of this word, the orientation of the Institut, and objectives of the Conférence.

- Vitas sanctorum patrum emeretensium: text and translation with an introduction and commentary, . . . by Joseph N. Garvin. Washington, D. C., Catholic university of America press 1946. vii, 567 p.

Ph.D. diss. Page to page Latin text and English translation, with extensive commentary, of this historical document of 7th century Visigothic Spain, including many scattered passages of diverse folklore interest, on customs, beliefs, etc.

Weiser-Aall, Lily. *Volkskundliche Arbeit in Norwegen, 1942-1946*. ASTP 1947, XLIV, 172-176.

Weiss, Richard. *Volkskunde der Schweiz: Grundriss*. Erlenbach-Zurich, E. Rentsch 1946. xxiv, 436 p. 10 pl. 8 maps, 314 fig.

Wilson, Eddie W. *The gourd in folk literature*. Boston, Massachusetts, U. S. A., The gourd society of America 1947. viii, 120 p. 42 il.

Antiquity of the guord (*cucurbita, lagenaria, crescentia*), the gourd in religious literature, symbolism and ceremony, art and music, natural science, description and travel, American history, myth and fable, poetry, prose fiction and essay, children's literature, etc. Finds it current all over tropical and temperate zones of the earth, in ancient literature, archeological remains, and even apparently antedating pottery in primitive cultures. Valuable assemblage of illustrations from America and other parts of the world of its use in belief, witchcraft, dance masks, musical instruments, folk and erudite literature and art, etc.

Young, Stanley Paul. *The wolf in North American history*. Caldwell, Idaho, U. S. A., Caxton printers 1946. 149 p. 53 il.

Excellent survey and history of the wolf and efforts to curb its depredations in U.S.A., with many vivid historical anecdotes showing its influence among cattle and sheep ranchers, hunters and other aspects of folklife in western U.S.A. Introduction indicates significance of wolf in general in European-American folklore: werewolves, Romulus and Remus theme, in folktales, fox's use of squill as protection against wolves, parts of its body in folk cures, in hunting, in game of prairie loo, in expressions of folkspeech, etc.

U. S. A. and Canada

Astrov, Margot. *The winged serpent; an anthology of American Indian prose and poetry*. New York, John Day 1946. ix, 366 p.

Barbeau, Marius. *Alaska beckons*. Caldwell, Idaho, U. S. A., Caxton printers 1947. 343 p. 32 il.

Good popular description of Alaska, its land and people, their culture and migrations, folksongs, narratives, beliefs, customs, metal and wood work, and other cultural patterns in their folklore, showing waves of influence from Asia to America through this folklore gateway to the New World.

[Barbeau, M.] *Hommage à Marius Barbeau*, by Luc Lacourcière; *Eloge de Marius Barbeau*, by Félix-Antoine Savard; Bio-biblio-

graphie de Marius Barbeau, by Clarisse Cardin. AFLQ 1947, II, 7-96.

This vol. II of AFLQ is a homage vol. dedicated to Barbeau, and includes his biography and full bibliography of his works, with index.

Beck, Horace P. Algonquin folklore from Maniwaki. JAF 1947, LX, 359-364.

From Quebec, Canada. Misc. data on origin of man, reaching majority, folktales, beliefs, etc.

Boscana, Gerónimo. Chinichinich, a historical account of the origin, customs and traditions of the Indians at the missionary establishment of St. Juan Capistrano, Alta-California. Oakland, California, U. S. A., Bio-books 1947. viii, 72 p.

Botkin, Benjamin Albert. A treasury of New England folklore; stories, ballads and traditions of the Yankee people, ed. by . . . New York, Crown 1947. xxvi, 934 p. music.

Large, entertaining selection, chiefly from a variety of printed sources, also somewhat from WPA federal writers' project and other folklore ms. and oral materials, of choice, bits of colorful, regional, folksy and folkloric literature, including misc. legendary and traditional accounts, jests, anecdotes, tall and other tale types, signs, divination, weather, cures and other beliefs, food and drink, arts and crafts, games and pastimes, folk speech, proverbs, rimes, hymns, chanteys, lumberjack, nursery, game and dance songs with music, with some background notes. Perhaps we should recall author's approach as stated in his very popular Treasury of American folklore: "broadly literary and social rather than strictly folkloristic."

Bureau of American ethnology. Sixty-third annual report of the . . . to the secretary of the Smithsonian institution, 1945-1946. Washington, D. C., U. S. government printing office 1947. 12 p.

Includes report on activities of the Institute of social anthropology and recent progress on the Handbook of South American Indians.

Caillaud, René. Normandie, Poitou et Canada français. Montreal, Fides 1945. 119 p.

[Camp Woodland.] Neighbors, a record of Catskill life. Phoenicia, New York, U. S. A., Camp Woodland, summer 1946. 28 p.

Contains a sketch of a craftsman, of rafting days on the Delaware river, news of the 7th annual folk festival of the Catskills, museum pieces il. handicrafts, an article on witches and bears, and words and music of ballads and songs of interest for New York folklore.

Carrière, Joseph M. The present state of French folklore studies in North America. SFQ 1946, X, 219-226.

Excellent survey of recent activities.

Cary, Bernice C. Folklore in the schools: folklore bibliography for younger children. NYFQ 1947, III, 72-77.

Teachers' guide, from kindergarten to 6th grade. After each title is a paragraph explaining contents.

Cunningham, Mary E. The Yorker's folklore contest. NYFQ 1947, III, 48-57.

Surveys fruits of this contest for school children in Yorker, organ of the New York state historical association.

Dorson, Richard M. Folk traditions of the Upper Peninsula. Michigan history 1947, XXXI, no. 1, p. 48-65.

On this region of northern Michigan, U.S.A., its population, legends, traditions, anecdotes and other folklore. "The American folklorist must relate history intimately to folklore."

Dorson, R. M. Folklore at a Milwaukee wedding. HF 1947, VI, 1-13.

Misc. beliefs, German folktale and dream lore, war and city tales, and Michigan ballads.

Dorson, R. M. Aunt Jane Goudreau, *roup-garou* storyteller. WF 1947, VI, 13-27.

On this 81 year old folk type and informant of St. Ignace, upper peninsula of Michigan, U.S.A. 23 items of her conversation are reported, including a misc. of ghost, witch and other legends and folktales.

Dyk, Walter. A Navaho autobiography. New York, Viking fund 1947. 218 p. 16 pl. map. (Pubs. in anthropology 8.)

Of Old Mexican, of Wooded Hill Point, in southeastern corner of Utah, U.S.A., 1871-1919, dictated in 1933 through an interpreter. Vivid, intimate, personal account, containing much scattered data on customs and other aspects of Navaho folk life and lore.

Frazier, Les. Some lore of the Sweetwater valley. TFSB 1947, XIII, 55-63.

Words only of various songs, calls to hogs and cattle, anecdote, and Indian customs, from Tennessee, U.S.A.

Gallacher, Stuart A. The ideal hero of antiquity and his counterpart in the comic strip of today. SFQ 1947, XI, 141-148.

Shows parallels indicating modern U.S. comic material is often based on folklore.

Gayton, A. H. Work in progress: 1946. JAF 1947, LX, 175-181.

Graeff, Arthur D. 1945 in Pennsylvania German history. Pennsylvania German folklore society 1945, X, 241-246.

Surveys of the year's activities, including a number of folklore interest, such as the anniversary meeting of the Pennsylvania German folklore society, the Pennsylvania German folksong recital of the East-West association, lectures and use in schools of Pennsylvania German lore and dialect.

Huggins, E. L. Kodiak and Afognak life, 1868-1870. WF 1947, VI, 119-142.

Excerpts from a series of articles by a U. S. soldier stationed there then about life at that time in Alaska.

[Illinois folklore society.] Goodwin, Tina M. The Illinois folklore society. Illinois folklore 1947, I, no. 1, p. 1-2.

Tells about this new organization, its officers, charter members, meetings and periodical. Sec.-treas. is Tina M. Goodwin, 409 W. Monroe st., Carbondale, Illinois, U. S. A.

Ives, Ronald L. Dugway tales. WF 1947, VI, 53-58.

Gives a misc. of potential folklore that began to appear during the war at this isolated military experimental station in the Great Salt Desert, U. S. A.

Keele, Robert L. Folklore of the Branch line railroad. TFSB 1947, XIII, no. 1, p. 10-15.

In mid 19th century "Barrens" of mid Tennessee, U. S. A. Influence on folklife there of establishment of new railroad.

Lassiter, W. R. Why I'm an old bachelor. TFSB 1947, XIII, 27-35.

Misc. of beliefs, folktale Mt. 1450, sayings, rimes, children's games, baptismal names, etc.

Lomax, Alan and Botkin, Benjamin Albert. Folklore, American. Reprinted from Ten eventful years, Encyclopedia britannica 1947, p. 359-366.

Good concise survey of growing interest in folklore during 1937-1946 in U. S. A., as shown in publication, conferences, festivals, schools, organizations, activities of scholars, collectors and popular artists, radio, phonograph, film, WPA, etc.

Loomis, C. G. Sylvester Judd's New England lore. JAF 1947, LX, 151-158.

Loomis, C. G. "Tough" Californiana: 1849-1864. WF 1947, VI, 108-111.

Excerpts from eastern U. S. A. newspapers and journals of the 1850's ridiculing the rough, get-rich-quick life of California.

Ludwig, G. M. The influence of the Pennsylvania Dutch in the Mid-

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dle West. Pennsylvania German folklore society 1945, X, 1-101, map.

Gleaned from original sources, especially for Iowa, U. S. A. Author claims only to offer a blueprint for much work still to be done along this line. Examines historical, biographical and religious background, and studies the profound influence in implements, architecture, speech, and other aspects of traditional culture of Pennsylvania Germans on basic patterns of American life.

McAtee, W. L. Grant county, Indiana, speech and song. Privately printed by the author 1946. 27 p. and supplements 1 and 2, of 3 and 6 p.

Folk words, expressions and verses.

McCombs, Hazel A. Erie canawl lore. NYFQ 1947, III, 205-212.

Of the Mohawk valley, New York, U. S. A. Words only of a few ballads and misc. folklore.

Martin, Howard N. Folktales of the Alabama-Coushatta Indians. TFSP 1946, XXI, 65-80.

Tales, in English, on earth's creation, origin of these Indians, a trip to the sky, how a witch was captured, man with horns, rabbit outwits farmer, rabbit plays prank on maneater, how lizard was killed, whippoorwill.

Martin, H. N. Folktales of the Alabama-Coushatta Indians. Livingstone, Texas, U. S. A. 1946. ix, 75 p.

Reviewed in SFQ 1947, X, 94-95.

Martin, Paul S. Indians before Columbus; twenty thousand years of North American history revealed by archeology. Chicago, Illinois, U. S. A., University of Chicago press 1947. 582 p.

Millard, Eugenia L. Folklore in schools: a selected bibliography for high school students. NYFQ 1947, III, 155-164.

Each title is followed by a paragraph explaining contents.

Morgan, Violet. Folklore of Highland county. Greenfield, Ohio, U. S. A., Greenfield printing and publishing co. 1946. 240 p.

Muir, Andrew Forest. In defense of Mrs. Mann. TFSP 1946, XXI, 113-135.

Study of life and escapades of this folk character, a boardinghouse keeper in Houston, Texas, U. S. A., in the 1830's.

Murrill, William Alphonso. Familiar trees. Gainesville, Florida, U. S. A., Author's ed. 1946. 174 p.

- Musick, Ruth Ann. Folklore from West Virginia. HF 1947, VI, 41-49.

Words only of variants of Child ballads 95, 155 and 4 H, with notes, also words of the Johnstown flood, a blacksnake folktale, and 19 beliefs.

- Pearce, T. M. Folklore organizations in the Southwest. WF 1947, VI, 317-321.

Brief history of the Texas and New Mexico folklore societies, and the University of Arizona folklore committee, preceded by some thought-provoking general observations.

- Pound, Louise. Old Nebraska folk customs. Nebraska history 1947, XXVIII, 31 p. [Reprint.]

Largely from author's own recollection and her assemblage from oral and journalistic sources of late 19th century and still current, usually of English and European sources. Describes civic customs (Fourth of July, political rallies and elections, curfews), special days and occasions (Hallowe'en, Christmas, New Year, Easter, Arbor day, May day, Decoration day, birthdays, weddings, shivarees, infarcs, deaths, whisker vogue), social activities (church and other social occasions), sports and games (outdoor and indoor games, school activities), dances, theatricals and food.

- Ransom, Jay Ellis. Stories, myths and superstitions of Fox Island Aleut children. JAF 1947, LX, 62-72.

Texts of 31 short English themes written by 6 Indians, ages 11 to 15, at school on Umnak Island, Alaska, which reflect various beliefs, customs, etc.

- Raup, H. F. The fence in the cultural landscape. WF 1947, VI, 1-12, 4 pl.

Describes various types of fences, especially in U. S. A.: brush, stump, board, ditch, hedge, stone, brick, adobe, worm, post and rail, wire, and lattice.

- Reedy, William J. Folklore in the schools: a high school folklore magazine. NYFQ 1947, III, 261-265.

Interesting account of how a mimeo. bulletin was developed by interested students in a class on American literature.

- Richards, Horace G. One hundred south Jersey novels; a bibliography of fiction with a southern New Jersey setting, compiled and annotated by . . . Trenton, New Jersey, U. S. A., New Jersey folklore society 1947. 21 p.

Commented bibliography, with 4 p. introduction. Some of the material utilized by authors is of folklore interest.

- Rupp, William J. Bird names and bird lore among the Pennsylvania Germans. Norristown, Pennsylvania, U. S. A. 1946 [i.e. 1947].

xi, 337 p. (Pennsylvania German society. Proceedings and addresses. Oct. 22, 1943. [Norristown] 1946. vol. 52.)

Shorey, A. T. Ma and pa Pitt. NYFQ 1947, III, 36-40.

Sketch of this folktyle and his "housekeeper" of Ramapo mountains, New York state, U. S. A.

Smith, Grace Partridge. 'Egypt'—a folklore frontier. Illinois folklore 1947, I, no. 1, p. 3-9.

'Egypt' is southern Illinois, U. S. A., south of a line between Vincennes, Indiana, and East St. Louis, Illinois. Traditional explanations of this name. Calls attention to this new field and gives samples of its folklore: witches, phantom funeral processions, placenames, various narratives, customs and beliefs.

Texas folklore society. Proceedings of the . . . [annual meetings], 1943-1946. TFSP 1946, XXI, 137-140.

Wallace, W. J. The dream in Mohave life. JAF 1947, LX, 252-258.

On power-bestowing and individual dreams.

White, Aurora Lucero. Los hispanos . . . Denver, Colorado, U. S. A., Sage books 1947. 32 p. il. (New Mexico series 1.)

Describes baptism, wedding, wake, penitentes and fiestas among Spanish in northern New Mexico.

Withers, Carl. Current events in New York City children's folklore. NYFQ 1947, III, 213-222.

Illustrations of their traditional forms to present environment.

Yoder, Donald Herbert. Emigrants from Wuerttemberg; the Adolf Gerber lists, edited by . . . Pennsylvania German folklore society 1945, X, 103-237, 4 pl.

Long alphabetical list of names, with occupation, place of origin and destination, names of other members of family, dates and other data on 18th century emigrants from this most important south German region after the Palatinate and Switzerland, reproduced from Gerber's pamphlets of 2 decades ago, offering a key to the European background of many a Pennsylvania German family, with a survey of what has been done in this field, and an essay on the Wuerttemberg emigrants, documents they brought over, their influence on the Pennsylvania Germans, and Gerber's sources.

Latin America

Aguilera Patiño, Luisita. Del folklore panameño: la tulivieja. Orientaciones (Panama) Feb. 1944, p. 56.

Aguirre Beltrán, Gonzalo. La población negra de México, 1519-1810; estudio etnohistórico. Mexico, D. F., Fuente cultural 1946. x, 351 p.

Albuquerque Lima, Sílvio Júlio. Historia, literatura e folclore da America espanhola. Rio de Janeiro 1945. 203 p.

Alderete Núñez, Ramón Alberto. ¡La víbora!; contribución al estudio del folklore norteno. Tucuman, Argentina, Moisés Iurcovich 1946. 107 p. map. (Museo folklórico provincial, año II, pub. II.)

Reviews scientific findings about reptiles in zoology, as a factual basis. Describes various folklore in northern Argentina related to the *víbora de la Cruz*, *cascabel*, *ampalagua*, *luta*, etc.

Alvarez de la Cadena, and others. México: leyendas y costumbres, trajes y danzas; prólogo por Nemesio García Naranjo; selección y comentarios por Luis Alvarez y Alvarez de la Cadena; viñetas por Jesús Nieto Hernández; cuadros en color por Pastor Velázquez, Nieto Hernández, Muñoz López, Devaux, Espino Barros y Torres Palomar. Mexico, D. F. 1945. xxiv, 458 p. 63 pl. in color, 45 drawings, musical score and text of Sandunga, bailable oaxaqueño.

[Andrade, Mário de.] RAMSP 1946, ano XII, vol. CVI.

This vol. is dedicated almost entirely to this recently deceased Brazilian folklorist, with articles by various collaborators on different aspects of his life and work. See especially Florestan Fernandes, "Mário de Andrade e o folclore brasileiro," p. 135-158.

Anzalaz, F. A. Cuentos y tradiciones de La Rioja. La Rioja, Tribuna 1946.

Aretz, Isabel. Organización del archivo y de la sección de musicología del Servicio de investigaciones folklóricas nacionales. RVFC 1947, I, no. 1, p. 165-172.

On methods in field work and collecting, organizing and studying materials, bibliographic investigation, collections of books, music and recordings, and popular diffusion of materials.

Avila, Francisco de. Origen y costumbres de los antiguos huaruchiri. Anales del Instituto de etnología americana (Universidad nac. de Cuyo, Mendoza, Argentina) 1946, VII, 225-260.

Reprint first part of this work on Peruvian Indians, left in Quechua ms. by author on his death in 1647, and pub. in German 1939 and in Quechua, Latin and Spanish 1942, describing various aspects of their folklore.

Baldus, Herbert. Os tapirapé, tribo tupi no Brasil central. RAMSP

1946, ano XII, vol. CVIII, 121-137, fotos 3-23, fig. 2-6; 1946, ano XIII, vol. CIX, 75-88, fig. 7; vol. CX, 191-202, fig. 8-12; CXI, 105-119.

Continuation. Body painting and other bodily adornment. Village and house.

Barlow, Robert H. La relación de Sahuaripa, Sonora, de 1778. Memorias de la Academia mexicana de la historia (Mexico, D. F.) 1947, VI, no. 1.

Among various folk narratives of Opata tribe, this Relación relates one on origin of 2 springs when incestuous brother and sister were punished by conversion into snakes, doomed to live underground. Another treats of a regional King Moctezuma living underground in the north and controlling climate and perhaps world of dead. Also remarks on various beliefs, dress, etc.

Baudouin, Julio. Folklore de Lima; visión y síntesis. Lima, Biblioteca peruanología 1947. 75 p.

Creative essence of negro and mulatto folk tradition of Lima: slaves, water carriers, *zangüares*, criollo poets, colonial Lima mulattoes of Limatambo, female psychology, verses, etc.

[Bibliografía.] Boletín bibliográfico (Biblioteca central de la universidad nac. mayor de San Marcos de Lima) 1946, XIX, nos. 3-4, p. 260-261, 277-278, 300-305.

Boggs, R. S. Folklore. Handbook of Latin American studies: 1944. Cambridge, Massachusetts, U. S. A., Harvard university press 1947, no. 10, p. 154-169.

Selected, commented and classified bibliography of works on Latin American folklore appearing in 1944.

Boggs, R. S. Bibliography of Indian folklore texts in Latin America. IJAL 1947, XIII, no. 3, p. 204.

Buitrón, Aníbal and Salisbury, Barbara. El campesino de la provincia de Pichincha. Quito, Instituto nac. de previsión 1947. 104 p.

Food, dress, work methods, dwellings, etc.

Cadilla de Martínez, María. La Virgen de la Monserrate y su culto en Hormigueros. Puerto Rico ilustrado (San Juan) Oct. 4, 1947, XXXVIII, no. 1957, p. 4-24, 23 il.

Historical background of this Virgin (whose day is Sept. 8) of Cataluña, Spain, her appearance in Puerto Rico, her cult there, in miracle, legend, song, belief and custom.

[Camara Cascudo, Luiz da.] Luiz da Camara Cascudo (depoimentos); homenagem dos seus amigos. Natal, Brasil, Centro de imprensa 1947. 30 p.

Biographic data and appreciation of the work of this Brazilian folklorist, by various friends.

Camino Calderón, Carlos. Diccionario folklórico del Perú. Lima, Compañía de impresiones y publicidad 1945-.

[Campos, R. M.] Don Rubén M. Campos. ASFM 1945 (pub. 1947) VI, 191-198.

Died June 7, 1945. On his life and work. 2 pictures of him (young and old).

Canals Frau, Salvador. Etnología de los huarpes: una síntesis. Anales del Instituto de etnología americana (Universidad nac. de Cuyo, Mendoza, Argentina) 1946, VII, 9-148, 2 pl. 13 fig. map.

On history, antecedents, physical characteristics, economy, dwellings, dress, adornment, basketry, pottery, arms, means of transportation, social organization, spiritual culture and language of these Indians of western Argentina.

Casséus Paul, Emmanuel. Notes sur le folklore d'Haïti: proverbes et chansons. Port-au-Prince 1946. 80 p.

Castellví, Marcelino de. Algunos datos sobre la bibliografía y folcloristas colombianos. ACA 1944, II, nos. 4-8, p. 21-23.

Bibl. orientation and news of recent activities of Colombian folklorists.

Castellví, M. Organización de la investigación folklórica nacional. ACA 1944, II, nos. 4-8, p. 24-32.

Memorandum to the minister of education outlining the organization of a center of folklore studies: 1) pub. and exchange, 2) archive, 3) bibl., 4) library, 5) graphic section, 6) museum, 7) laboratory.

[Castillo, J.] Jesús Castillo. ASGH 1946, XXI, 91-98.

On life and work of this Guatemalan folklorist, who did notable work on indigenous folkmusic.

Cornejo Bouroncle, Jorge. Huakaypata, la plaza mayor del viejo Cuzco. Revista universitaria, órgano de la Universidad nac. del Cuzco, Peru 1946, XXXV, nos. 90-91, p. 85-116.

Revivifies some traditional aspects of its past life.

Costa Rica, Gabriel de San José de. Los indios kaimito (F. witoto); datos mitológicos relacionados con el "tabaco" y algunas épocas de la vida entre dichos indios. ACA 1944, II, nos. 4-8, p. 56-58.

Tobacco, marriage, death, reincarnation.

Denis, Lorimer. Rapport de la Section d'ethnographie afro-haïtienne. Bulletin du Bureau d'ethnologie (Port-au-Prince) Dec. 1946, p. 1-7.

Describes collections of materials in these 5 sections: African, religious ethnography, Carnival cycle, art and craft, musical arts.

Denis, Lorimer. Etude sur la religion populaire. Bulletin du Bureau d'ethnologie (Port-au-Prince) Dec. 1946, p. 16-40.

On beliefs about astral divinities, the soul, God, dances and songs (with some words and music), the priest, ceremonies, the pantheon, myth and magic. The mystical passion of the Haitian leads him to an ancestral cult. His colonial blood mixture causes him to vacillate between mysticism and cynicism. He is best understood through his folklore.

Díaz Flores, Raymundo. Textos en idioma cora, por . . . ; introd. por R. H. Barlow. Mexico, D. F. 1945. 24 p. (Escuela nac. de antropología, pub. 3.)

Good introd. on historical background of Cora and on the Cora Indian, Díaz Flores, from Jesús María, Nayarit, Mexico. Original texts and inter-linear literal Spanish translation on history of Jesús María, fiestas (Holy Week and Pachitas), 3 short tales, and autobiography.

Domínguez, Luis Arturo. Aspectos del folklore del estado de Falcón. RVFC 1947, I, no. 1, p. 91-119.

Describes misc. folklore from this state of Venezuela: chimbique, loangos, tura dance, lora, molienda song, poner el agua, doll baptism, mojanas, witchcraft, tobacco prayer, macuto, hormiga piorrera, corrida del difunto, azaro, auguries, spirits, etc.

Durón, Jorge Fidel. Indice de la bibliografía hondureña. Tegucigalpa, Calderón 1946. viii, 211 p.

Over 3,000 titles in one alphabetical file, a good general bibl. of Honduras.

Ethnos, archivo de etnología, antropología y arqueología (Buenos Aires) 1947, p. 57-72.

Handy syntheses of 13 more articles. See news item on this project at beginning of this Bibliography.

Farge, Oliver la. Santa Eulalia; the religion of a Cuchumatán Indian town. Chicago, Illinois, U. S. A., University of Chicago press 1947. xix, 211 p. il.

Ferdon, Edwin N. Notes to accompany a present day ethnic map of Ecuador. P. 1947, LIV, 155-169, 3 il. map.

The enclosed map, 60 by 65 cm., shows distribution of Quechua, Jivaro, Chibcha, Zaparo, Sabela and negroid population. Misc. notes on these peoples, some of folklore interest.

[Folklore (Lima).] Gálvez Saavedra, Florentino. La revista "Folklore" y su misión cultural. FPL 1946, II, no. 16, p. 449.

[Folklore (Lima).] Cenissee, Julio R. Concepto crítico de la revista "Folklore." FPL 1946, II, no. 16, p. 450.

[Forero, Esthercita.] Rojas Herazo, Héctor. Esthercita Forero, embajadora del folklore costeño. Cromos (Bogotá) Nov. 23, 1946, p. 7 and 57-58.

Gillin, John. Modern Latin American culture. Social forces 1947, XXV, no. 3, p. 243-248.

Good general survey showing that a modern Latin American culture is emerging, with subsidiary configurations within the general pattern depending on regional, historical, indigenous and social factors; also modern native cultures are discernible.

Gillin, J. Moche, a Peruvian coastal community. Washington, D. C., U. S. government printing office 1947. vii, 166 p. 26 pl. 8 fig. map. (Smithsonian institution. Institute of social anthropology, pub. 3.)

Excellent and well il. description of this community and its inhabitants, agriculture, stock raising, hunting, fishing, food, drink, housing, dress, arts, crafts, customs, beliefs, proverbs, etc., with bibl., glossary and index. Pointing out various cultural influences (Mochica, Chimú, Sierra, European), author concludes they are in process of fusing into a typically criollo culture in Moche.

[Henríffuez Ureña, Pedro.] Nolasco, Flérida de. Pedro Henríffuez Ureña, filólogo y folklorista. Anales de la Universidad de Santo Domingo 1946, X, nos. 37-38, p. 120-134.

On work of this Dominican (1884-1946) in American Spanish folkspeech and other folklore, as part of homage.

Herskovits, Melville J. and Frances S. Trinidad village. New York, A. Knopf 1947. xiii, 348, xxv p. il.

Hoyos Sainz, Luis de and Hoyos Sancho, Nieves de. Manual de folklore; la vida popular tradicional. Madrid, Revista de occidente 1947. xv, 602 p. 22 pl. 16 il.

A renovated but not amplified version of material presented by the authors and Telesforo de Aranzadi in Madrid's Ateneo 30 years ago and pub. as Etnografía, sus bases, métodos y aplicaciones a España, utilizing data compiled by students of the Escuela superior del magisterio and provincial correspondents. On history of folklore studies in Europe and Spain, definition of general concepts and types, collecting and analyzing data, and methods

of study. Descriptive folklore: myth, magic, science, language, literature (tales, proverbs, ballads, legends), arts (music, song, dance), customs, festivals, games, transportation, house, furniture, fishing, hunting, shepherding, agriculture, food, dress, arts and crafts. General treatise in Spanish useful to the Latin American folklorist.

Igualada, Bartolomé de. Brujerías y épocas de la vida witoto, especialmente de la subtribu jairuya. ACA 1944, II, nos. 4-8, p. 51-55.

Witchcraft, dances, marriage, burial.

Izquierdo Ríos, Francisco. Aspectos del folklore de Santiago de Chuco. FPL 1946, II, no. 17, p. 477-478.

Jaramillo, Roberto. El mico. Universidad de Antioquia (Medellín, Colombia) 1945, no. 70, p. 307-326.

Notes on *mono* in folkspeech, a boys' game, dance and tune, and proverbial phrases.

Kingdon, Roger. Palabras pronunciadas por . . . , encargado de relaciones culturales de la Gran Bretaña. ASFM 1945 (pub. 1947), VI, 189-190.

At the special session of the Mexican folklore society, Aug. 22, 1945, in honor of the 99th anniversary of the word "folklore."

Kuczynski Godard, Maxime H. El pensamiento arcaico-mítico del campesino peruano y la arqueología. AI 1947, VII, 217-248.

Penetrating analysis of some folkloric aspects of Peruvian Indian to understand his thinking.

Laytano, Dante de. Almanaque de Río Pardo. Porto Alegre, Rio Grande do Sul, Brasil, Tip. do Centro 1946. 193 p. 32 pl.

Historical, geographical, administrative, etc. data of general background interest, including folklore, of Rio Pardo, Rio Grande do Sul, Brasil.

López Ramírez, Tulio. Estudio y perspectiva de nuestro folklore. Caracas, Garrido 1946. 24 p.

Reprinted from Acta venezolana 1945, I, no. 2.

McBryde, Felix Webster. Cultural and historical geography of south-west Guatemala. Washington, D. C., U. S. government printing office 1947. xv, 184 p. 48 pl. 2 fig. 25 maps. (Smithsonian institution. Institute of social anthropology, pub. 4.)

Excellent and thorough description of this region, its population, agriculture, animals, houses, costumes, crafts, commerce, markets, settlement patterns, well il., with some conclusions and appendices on its physical environment and plant life, with glossary, bibl. and index. The economy of this physically highly diversified region is agricultural. About 60 percent of

the population is Indian, chiefly of Maya linguistic stock. Densest population and most Indian are in southwest highlands. House types are closely related to natural environment. Costumes are colorful and individualistic. Crafts are varied and localized. The municipio is the area of greatest cultural homogeneity. The culture is generally an Indian-Spanish mixture.

- [Marie-Noël.] *Hommage a Marie-Noël*, de Regnor C. Bernard; *Quelques notes sur la vie mystique de Marie-Noël*, par Odette Mennesson-Rigaud et Lorimer Denis. *Bulletin du Bureau d'ethnologie* (Port-au-Prince) March 1947, p. 27-34.

On life and death of this star folklore informant of the Bureau.

- Meireles, Cecília. *Folclore guasca e açoriano*. Provincia de São Pedro (Rio de Janeiro) Sept. 1946, p. 7-10.

- Mendieta y Núñez, Lucio. *El problema indígena de México y la exposición etnográfica de la Universidad; Balance de la exposición etnográfica de la Universidad nacional*. *Revista mexicana de sociología* (Mexico, D. F.) 1946, VIII, no. 3, p. 311-316, 457-462, 11 pl.

On the ethnographic exposition "México indígena," presented by the Instituto de investigaciones sociales of the Universidad nac. in the Palacio de bellas artes of Mexico City, of photographs, maps, typical dress, arts and crafts, etc. of the 48 indigenous groups in Mexico, to give an idea of the present state of their culture.

- Mendoza, Vicente T. *El por qué de esta celebración*. ASFM 1945 (pub. 1947), VI, 179-180.

In honor of the 99th anniversary of the word "folklore," Aug. 22, 1945.

- Naranjo Martínez, Enrique. *Los indios goajiros*. *Boletín de la Academia nacional de la historia* (Caracas) 1946, XXIX, no. 115, p. 342-346.

Misc. data on these Indians of northeastern Colombia.

- Núñez del Prado C., Oscar. *Apuntes etnográficos sobre San Sebastián*. *Revista de la sección arqueológica de la Universidad nac. del Cuzco* (Cuzco, Peru) 1946, I, no. 3, p. 130-147.

A department of Cuzco. Describes the people there, their dress, fiestas (Corpus Christi) and crafts (tile).

- Pando Ramos, Lydia. *La ciencia folklórica y su aplicación pedagógica en el Perú*. FPL 1945, II, nos. 14-15, p. 371-372.

Pub. first part (definition and character of folklore) of this bachelor's thesis in the University of San Marcos, Lima. To be cont.

Pereda Valdés, Ildefonso. Cancionero popular uruguayo; materiales recogidos en los departamentos de Montevideo, Cerro Largo, Durazno, Canelones y Lavalleja, y ensayo de interpretación de los mismos, con una introducción al estudio de la ciencia folklórica. Montevideo, Florensa y Lafón 1947. 204 p. 8 il.

General considerations of definition of folklore, its place among sciences, its methods and classification. 760 items, with individual and section notes, of folk song, ballad, rime, game, tale, proverb, riddle, belief, and legend.

Pereira de Godói, Manuel. Los extinguidos paingúa de la cascada de Emas (estado de São Paulo, Brasil). Córdoba, Argentina, Imprenta de la Universidad 1946. 75 p. 10 fig. (Instituto de arqueología, lingüística y folklore XIV.)

Describes objects of clay and stone, and tries to reconstruct a picture of Paingúa culture: house, clothing, fishing, food, drink, narcotics, potter. 3 folk narratives have been bequeathed to colonizers: origin of stars, *boitatatánd*, and *boiuna*.

Pierson, Donald and Borges Teixeira, Carlos. "Survey" de Icapara. Sociologia 1947, IX, no. 1, 21 p. [Reprint.]

Survey of the natural, historical and economic environment of this fishing village of southeastern São Paulo, Brasil, and its folk culture (customs, food, dress, furniture, legends, rites and ceremonies, etc.)

Plath, Oreste. Pomaire. Rutas (Santiago de Chile) 1947, XI, no. 142, p. 76-77.

Describes this traditional village in Santiago province, Chile, origin of its name, its buildings, pottery and witchcraft.

Plath, O. La pampa magallánica y el ovejero, caballero de la soledad. Rutas (Santiago de Chile) 1947, XI, no. 143, p. 16-17, il.

On the shepherd of Magallanes, in southern Chile.

Plath, O. Folklore chileno; aspectos populares infantiles. Santiago de Chile, Universidad de Chile 1946. 120 p.

Fine selection of texts (words only) of children's folklore, with sources and introd. note explaining each type and individual notes. Includes 31 cradle songs, 12 songs of circular games, 21 songs of entertainment accompanied by bodily movements, 81 sayings and jests, 32 counting-out rimes, 26 tongue-twisters, 9 rimes and sayings of challenge, 48 introductory and concluding formulas which accompany folktales, 21 catchy sayings, 4 endless tales, 5 inscriptions children put in books, 38 nicknames, 131 riddles, 24 vilancicos.

Pupiales, Mateo de. Las subtribus witoto de Tarapaca y Piñuña Negro en la mitología y en las épocas de la vida. ACA 1944, II, nos. 4-8, p. 59-63.

Mythological beliefs, origin of fire, immortality of the soul, captain, ritual anthropophagia, marriage, birth, sickness and death.

Reyes Camejo, Angel. El folklore afrocubano. Carteles (Havana) March 30, 1947, p. 33, il.

Ribeiro, Joaquim. Folklore dos bandeirantes. São Paulo, Brasil 1946. 213 p. (Col. de documentos brasileiros no. 53.)

Romero, Jesús C. El folklore en México. Boletín de la Sociedad mexicana de geografía y estadística (Mexico, D. F.) 1947, LXIII, 657-798.

On the development of the word folklore and its meaning, and, most important, a historical sketch of the evolution of folklore studies in Mexico. Author believes García Icazbalceta, in a lecture in the Academia mexicana de la lengua in 1885 was first to use the word folklore in Mexico. Reviews work of Nicolás León, Manuel M. Ponce, Rubén M. Campos, Mexican folkways, Neza, Sociedad folklórica de México, etc. A kind of historical survey of the development of folklore studies in Mexico.

[Servicio de investigaciones folklóricas nacionales.] Actividades del . . . desde el mes de noviembre de 1946 hasta marzo de 1947. RVFC 1947, I, no. 1, p. 157-163.

Its inauguration, lectures, pub. of its Revista, monographs, collection of materials, museum, organization work, and services of foreign specialists.

[Servicio de investigaciones folklóricas nacionales.] Noticias. RVFC 1947, I, no. 1, p. 173-185.

On trip to Venezuelan state of Falcon, investigation of regional dress, folklore course, festival, lecture of Luis Felipe Ramón y Rivera, donation of materials, collection of folkpoetry by Luis Arturo Domínguez, Vallmitjana-Cardona disk collection, riddles of Rafael Olivares Figueroa, cancionero of Pedro Montesinos, and Juan Liscano collections.

Stone, Doris. Two songs and a legend in Boruca. IJAL 1947, XIII, 249-250.

Texts, literal and free English translations.

Stout, D. B. San Blas Cuna acculturation: an introduction. New York 1947. 124 p. 16 pl. (Viking fund pubs. in anthropology no. 9.)

Material gathered 1940-1941 in San Blas archipelago, Panama, on the people, their environment, language, dwellings, dress, customs, food, arts, crafts, beliefs, etc.

Teletor, Celso Narciso. Costumbres indígenas en Rabinal, Baja Verapaz. ASGH 1946, XXI, 32-40.

Cofradías, fiestas y rogativas, Lent and Holy Week, Christmas dances, music, and food.

Toor, Frances. A treasury of Mexican folkways, by . . . ; the customs, myths, folklore, traditions, beliefs, fiestas, dances and songs of the Mexican people, il. with 10 color plates, 100 drawings by Carlos Merida, and 170 photographs. New York, Crown publishers 1947. xxxiv, 566 p. 10 pl. 100 drawings, 168 photos, music, map.

Excellent, well il. readable and popular descriptions and texts in English (Spanish texts of verses are also usually given) of Mexican folklore, presenting a vivid picture of contemporary folklife, selected from many published sources and author's own 25 years of experience in Mexico, showing indigenous and Spanish elements combined, in some historical perspective, in 5 parts: account of important ancient races, economic life (house, food, agriculture, customs, arts and crafts, dress, transportation, etc.), social and religious organization (customs, festivals, beliefs, games, etc.), music, songs, ballads, dances, etc., and literature (myths, legends, traditions, tales, names, sayings, riddles, etc.). Notes, bibl., glossary and index.

Tschopik, jr., Harry. Highland communities of central Peru; a regional survey. Washington, D. C., U. S. government printing office 1947. viii, 56 p. 16 pl. 2 maps.

Good general description of the region, its population, communications and commerce, in mestizo and Indian departments of Huancavelica, Ayacucho, Junín and Pasco, Peru, including various folklore aspects.

Urteaga Márquez, Miguel. Selección de artículos publicados en revistas y periódicos nacionales, llegados a la Biblioteca desde el 15 de noviembre de 1946 hasta el 30 de abril de 1947. Boletín bibliográfico pub. por la Biblioteca central de la Universidad nac. mayor de San Marcos de Lima 1947, XX, nos. 1-2, p. 78-105.

Folklore: p. 101-102.

Wassén, Henry. Fred McKim, San Blas, an account of the Cuna Indians of Panama; the forbidden land, reconnaissance of upper Bayano river, R.P., in 1936; two posthumous works edited by . . . Göteborg, Sweden 1947. 186 p. 30 fig. map. (Etnologiska studier 15.)

Detailed report on his travels among Cuna of Panama by U. S. officer McKim, pub. after his death by Wassén, including much folklore: customs, speech, beliefs, etc.

Wilson, Charles Morrow. Backwards a dozen centuries. Natural history (American museum of natural history, New York) 1947, LVI, no. 8, p. 370-378.

On Lacandon Indians, thought to be modern descendants of Maya.

MYTHOLOGY

Barcelona, Javier de. Huma, el tesmóforo huitoto, de la Chorrera, Amazonas, tribu "aiméne" de dialecto menékka, familia ling. witoto. ACA 1944, II, nos. 4-8, p. 41-42.

Kramer, Samuel N. Enki and Ninhursag, a Sumerian "Paradise" myth. New Haven, Connecticut, U. S. A., American schools of Oriental research 1945. 40 p. 3 fig. (Bulletin of the American schools of Oriental research, supplementary studies no. 1.)

Myth of earthly paradise of Dilmun, doings of its related gods, and other creation motives. Original text, English translation and commentary.

Monroy, Rafael E. Antigua tradición del pueblo quiché; de cómo al descender el aliento divino se creó un mundo, idea contenida en las dos palabras Popol vuh. ASGH 1946, XXI, 200-247.

New interpretation of Quiché mythical accounts of creation in Popol vuh.

Quito, Jacinto María de. Dos mitos de la tribu jidúa. ACA 1944, II, nos. 4-8, p. 48-50.

Witoto. Boa witchdoctor-totemistic. Culture hero.

Voegelin, Erminie W. Three Shasta myths, including "Orpheus." JAF 1947, LX, 52-58.

Show linkage of Orpheus and origin of death themes, and marked dissimilarity between Shasta and Karok Orpheus material.

LEGEND AND TRADITION

Algaida, Arcángel de. Leyenda de la "cocha" de El Encano; muestra de una de sus numerosas variantes. ACA 1944, II, nos. 4-8, p. 67-69.

Analysis of this legend by Marcelino de Castellví follows, p. 70-80.

Assaf, S. Notes to "The saint of Tlemsan." EJ 1947-1948, III, nos. 1-2, p. 107.

Azuz, Menahem. More to the Midas legend. EJ 1947-1948, III, nos. 1-2, p. 106.

Barlow, Robert H. Un inventario de los documentos de la colección Boturini. Memorias de la Academia mexicana de la historia (Mexico, D. F. F.) 1946, V, no. 3.

Document discovered by Eulalia Guzmán and pub. by Barlow. P. 260 continues description of Cuaderno 2 of 8 *fojas*: In 1624 there was a certain disagreement between the viceroy and archbishop. The latter went out of the

city (of Mexico), entered the water, became a fish, and carried the Holy Sacrament in his mouth. Indian and Spanish priests, informed of what had happened by one who saw it, went out and found the archbishop in San Juan Teotihuacán and induced him to return, though he had determined to go to Rome. The viceroy went at once to the court in Madrid, and was replaced by Francisco Nosorio.

Batet, Narciso de. *La tradición del gran puma*. ACA 1944, II, nos. 4-8, p. 64.

Baughman, Ernest W. *The hitchhiking ghost*. HF 1947, VI, 77-78.
A horse and carriage version of c. 1876, from Watseka, Illinois, U. S. A.

Beck, Henry Charlton. *The Jersey devil and other legends of the Jersey shore*. NYFQ 1947, III, 102-106.

Beck, H. C. *Hanged in three places, buried in two*. NYFQ 1947, III, 242-246.

Legendary lore about Joe Mulliner, outlaw leader of Revolutionary days around Mordecia swamp, New Jersey, U. S. A.

Benayahu, Meir. *Legends from the Holy Land*. EJ 1947-1948, III, nos. 1-2, p. 98-103.

Bettencourt, Gastão de. *A Amazônia no fabulário e na arte*. Lisbon, Pro domo 1946. 175 p. il.

Bisbee, Ernest Emerson. *The state o' Maine scrap book*. Lancaster, New Hampshire, U. S. A. c. 1946. 56 p.

Borrelli, Nicola. *Il Sebeto e la sua leggenda*. FN 1946-1947, I, nos. 3-4, p. 22-27.

Traditions related to this little river, near Naples, Italy.

Braslawsky, Joseph. *Sidon and the shrine of Oholiab*. EJ 1947, II, 193-201.

Traditional material about this shrine of tribe of Dan, on Jebel Sujud, a southern peak of the Lebanon, near Sidon, its name, pilgrimages, cures and miracles, and origin of tradition which fixed this spot. Hebrew text, with English summary on p. 311.

Brewster, Paul G. *Stories of the supernatural from southern Indiana*. SFQ 1946, X, 227-234.

Of spirits, witches, visions, ghosts, death omens, and music from grave.

Brewster, P. G. *The Archer gang, Indiana outlaws*. HF 1947, VI, 27-36.

Fact and legend of their escapades.

Cabrera, Pablo L. Chumbillaya: tradición iqupeña. FPL 1946, II, no. 17, p. 484-485.

Calvo Araujo, César. Patarascha; del folklore de la selva peruana. FPL 1946, II, no 17, p. 485.

Camara Cascudo, Luiz da. Lendas brasileiras; 21 histórias criadas pela imaginação de nosso povo. Rio de Janeiro, Cattleya Alba, Confraria dos bibliófilos brasileiros, Editora Ursula Erika Schidrowitz 1945. 89 p.

This large (36 by 48 cm.) tome, a collector's item, is also of major interest artistically, with its 21 charcoal sketches by Martha Pawlowna Schidrowitz, printed in offset. From the north: Iára, Cobra Norato, Sapucaia-oroca, Barba Ruiva; northeast: A cidade ecantada de Jericoacoara, Carro caído, Senhor do Corpo Santo, Mangas Jasmin de Itamaracá, Morto do Zumbi; east: O frade e a freira, Serpente emplumada da Lapa, Sonho de Paraguassu'; south: Negrinho do Pastoreio, Graia azul, Fonte dos amores, Virgem aparecida, Itarare'; center: Tatús brancos, Missa dos mortos, Chico rei, Romãozinho; with notes.

Caro Baroja, Julio. ¿Es de origen mítico la "leyenda" de la Serrana de la Vera? RDTP 1946, II, 568-572.

This theme is basis of many ballads, Luis Vélez de Guevara's drama, La serrana de la Vera, dramas of Lope and Tirso, and other literary works of Spain. Concludes this theme is survival of an ancient mountain deity.

Carreño, Angel. El sacrilegio de don Fadrique. Revista universitaria (Cuzco, Peru) 1945, XXXIV, nos. 88-89, p. 183-188.

Three Cuzco colonial legends of Gregorio de Espinoza, Castillo y Lugo, and Fadrique de Castilla.

Cassidy, Ina Sizer. The lost capitán is found; a tale of the ciboleros. NMFR 1946-1947, I, 11-14.

Of man swallowed by buffalo, who, like Jonah, lived inside of it and escaped alive. Notes.

Chávez, Angélico. The mystery of Father Padilla. P. 1947, LIV, 251-268.

Historical documentation on legend of his body rising to surface of mud floor of Mission church in Isleta Pueblo, New Mexico, U. S. A. every 25 years.

Cohen, B. B. and Ehrenpreis, Irvin. Tales from Indiana university students. HF 1947, VI, 57-65.

5 ghost legends and 4 tall tales.

Dedrick, John M. How Jobe'eso Ro'i got his name. TM 1946, II, no. 2, p. 163-166.

Yaqui text with both literal and free English translations from Sonora, Mexico, of story explaining origin of nickname of informant's grandfather.

Dorson, Richard M. The story of Sam Patch. *American mercury* 1947, LXIV, no. 282, p. 741-747.

On the famous leaps of this U. S. legendary hero, at Niagara and Genesee Falls, in which latter he died, and the literature about him, which followed in 1830's. This article is a condensation, with minor changes, of one in NYFQ 1945, I, 133-151.

Echoes from the Cherokee exodus. TFSB 1947, XIII, no. 1, p. 1-9.

Legends from east Tennessee, U. S. A.

Elmaleh, Abraham. The saint of Tlemsan. EJ 1947, II, 201-211.

Legends about rabbi Ephraim Anqawah, founder of Jewish community of Tlemsan, Algeria, in 1392, and description of pilgrimages to his shrine. Hebrew text, with English summary p. 310-311.

Featherstonhaugh, Duane. Ghosts of the Schenectady area. NYFQ 1947, III, 115-124.

Legendary lore of ghosts of the Schenectady and Mohawk valley area of New York state, U. S. A.

Genaro (hermano marista). Tradiciones de los terremotos en Santiago. ACA 1944, II, nos. 4-8, p. 82-83.

Ginsberg, H. L. The legend of King Keret, a Canaanite epic of the bronze age. New Haven, Connecticut, U. S. A., American schools of Oriental research 1946. 52 p. 2 pl. (Bulletin of the American schools of Oriental research, supplementary studies nos. 2-3.)

Legendary episodes of the marriage, children and illness of this king. Original text, English translation, commentary and notes.

Izquierdo Ríos, Francisco. El tuhuayo y la luna; leyenda del Witota. FPL 1945, II, no. 13, p. 340.

Izquierdo Ríos, F. El hombre de de piedra que hace llover. FPL 1945, II, nos. 14-15, p. 366.

Tradition of Moyobamba, Peru.

Jordan, Philip D. An Illinois reference to Paul Bunyan. HF 1947, VI, 67-69.

A Bunyan legend in verse.

Keleher, Julia M. The voice. NMFR 1946-1947, I, 18-19.

A ghost legend, and curative powers of yerba mansa.

Krappe, Alexander Haggerty. The spectre's mass. JAF 1947, LX, 159-162.

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MacDougal, Harry M. 'Ren Dow and the Devil. NYFQ 1947, III, 237-242.

Good version directly from family of preacher Lorenzo Dow, born 1777, of New York state, U. S. A. Also reprints article on him from Keeseville Herald, Oct. 11, 1831.

Marriott, Alice L. Winter-telling stories. New York, W. Sloane associates 1947. 84 p. il.

Kiowa legends.

Merino V., Juan M. Lámpara de oro; leyendas ayavaquinas. FPL 1945, II, no. 13, p. 334-336.

Miller, William Marion. Another vanishing hitchhiker story. HF 1947, VI, 76.

A recent version from Brown county, Indiana, U. S. A.

Miller, W. M. Another Indiana monster story. HF 1947, VI, 71-72.

Olivares Figueroa, Rafael. Mitos y leyendas. OTLV 1947, IX, no. 92, p. 15-19.

La dientona, El silbador, El diablo de Carora, El salvaje, El hachador, María Lionza,—from state of Lara, Venezuela.

Olivares Figueroa, R. "Casos" devotes, o "milagros." OTLV 1947, IX, no. 94, p. 21-24.

Venezuelan "miracles" show zones of diffusion around certain popular shrines. Author gives 3 from Nueva Esparta: El santo del caracolito, El milagro de la perla, and El Cristo del buen viaje, 1 from Lara: Sálvame, Caimana, and 1 from Portuguesa: La "coromoto" del cacique.

Olivares Figueroa, R. Casos devotos o "milagros." El país (Caracas) June 15, 1947, año III, no. 1,229, 2nd part, p. 10.

Five cases of miraculous healing, saving from danger, etc. from Venezuela, involving Virgin, some image or shrine.

Pattison, Robert B. Matthias the imposter. NYFQ 1947, III, 138-141.

On Robert Mathews, born 1785, Cambridge, New York, U. S. A., who believed himself to be Matthias, chosen by Apostles to replace Judas.

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Pla Cargol, Joaquín. Tradiciones, santuarios y tipismo de las comarcas gerundenses. Gerona, Spain, Dalmáu Carles 1946. 430 p. 125 il.

Plath, Oreste. Trescientos años se ha hecho procesión del Señor de Mayo. *Revista de la marina mercante nacional* (Valparaíso, Chile) 1947, no. 56, p. 23-24.

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Pound, Louise. The Nebraska legend of weeping water. *WF* 1947, VI, 305-316.

Points out theme of bodies of water originating from tears is common in world folklore. Examines carefully the literature of variants of this tradition in Nebraska, U. S. A. Finds name given stream there by French: L'eau qui pleure. Much later, in 19th century, Dake wrote about it, but the tradition of an Indian massacre probably existed previously.

Roberts, Millard F. The wizards of Remsen. *NYFQ* 1947, III, 41-47.

Anecdotes about Dr. Roberts in Welsh center of Remsen, New York, U. S. A. c. 1820, reprinted from M. F. Roberts' *Narrative history of Remsen* 1914.

Samayoa Chinchilla, Carlos. Leyendas y tradiciones de Guatemala: la profecía de los channes. *Universidad de Antioquia* (Medellín, Colombia) 1945, no. 70, p. 353-358.

On Balún Votán, chief who came from Asia some 2,000 years before Christ, according to Maya tradition.

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Storms, J. C. Why "Doodletown"? *NYFQ* 1947, III, 58-59.

Traditional explanation of origin of this placename of New York, U. S. A.

Tello, Arturo Hellmund. Leyendas indígenas parianas. Caracas 1946.

Timmerman, Howard C. The strange disappearance of George Pierce. *NYFQ* 1947, III, 148-150.

At Perch lake, New York, U. S. A., Nov., 1872.

Vega, Anaximandro. Oro vivo; leyenda chotana. *FPL* 1945, II, nos. 14-15, p. 364-365.

Vergara, Gabriel María. La catorcena; tradición segoviana. *RDTP* 1946, II, 430-434.

Legend explaining origin of this fiesta of Segovia, Spain.

Waffner, Laura M. Seumas O'Connor's bagpipes. NYFQ 1947, III, 60-61.

"Pipedream" legendary episode of a folk musician of Ireland, apparently collected in state of New York, U. S. A.

Walter, George W. John Duncan's bear. NYFQ 1947, III, 153-155.

Tells how Duncan, of Madison county, New York, U. S. A., was carried off by a bear, Sept. 10, 1798, and escaped.

Walter, G. W. The lost treasure of the Oneidas. NYFQ 1947, III, 252-254.

Tradition of Oneida Indians of New York state, U. S. A.

Whiteman, A. L. Indian reminiscence of lost mintes. NMFR 1946-1947, I, 5-6.

Legend of early Spaniards' quest for gold, told by a Mescalero Apache.

FOLKTALE

Allison, Lelah. Stores from the Illinois Wabash. Illinois folklore 1947, I, no. 1, p. 14-16.

Bill Woods' coon skin story, Joe Eaton's fast ride, Wabash pearl.

Almeida, Aluisio de. 50 contos populares de São Paulo. São Paulo, Brasil, Emp. gráfica da "Revista dos tribunais" 1947. 114 p.

Barandiarán, José Miguel. Versiones y variantes de Motil bildurgabea o Juan sin Miedo. Gernika, eusko-jakintza, revista de estudios vascos (St.-Jean-de-Luz, France) 1947, II, 189-198.

Bask texts and Spanish translations of 4 versions of Fearless John tale, and synopses of 3 others in Spanish.

Barcelona, Javier de. Cuento huitoto jusigüene. ACA 1944, II, nos. 4-8, p. 43-47.

Batet, Lucas de. Cuento de la víspera del San Juan. ACA 1944, II, nos. 4-8, p. 81.

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22 American negro tales, of clever man cycle,—from South Carolina, U. S. A.?

Campa, Arthur L. Spanish traditional tales in the Southwest. WF 1947, VI, 322-334.

Four folktales in English, with a few notes. "On a Texas ranch, or in the mountains of New Mexico, I have collected or recalled" these tales.

Cayetano (hermano marista). Un valentón según él. ACA 1944, II, nos. 4-8, p. 83.

Christiansen, Reidar Th. Eventyrvandring i Norge. Arv (Stockholm) 1946, p. 71-93.

Clark, Robert T. The literary growth of the Louisiana bullfrog. TFSP 1946, XXI, 105-111.

Chiefly a survey of 18th century travel literature references to the enormous size of frogs in Louisiana, U. S. A.—a fine tall tale foundation.

Cuentos. RDTP 1945, I, 723-729.

Evil stepmother, Flower of Liliá, Ass and companions, 3 brothers, and Fools throw eyes.

Cuentos enlazados. RDTP 1946, II, 294-305.

Four formula tales and a children's rime (Santa María, mala está mi tía).

Curiel Merchan, Marciano. Cuentos extremeños. Madrid, C. Bermejo 1944. 376 p.

Davidson, Levette Jay and Blake, Forrester. Rocky mountain tales. Norman, Oklahoma, U. S. A., University of Oklahoma press 1947, xiv, 302 p.

Delgado Espinosa, Frances. Un chiste de un indio y su huerta. NMFR 1946-1947, I, 29.

Jest, text in Spanish and English, "with God's help."

Dorson, Richard M. Yorker yarns of yore. NYFQ 1947, III, 5-27.

Reprints 8 comic anecdotes gleaned from journalistic literature, chiefly of 1840's and 1850's, illustrating sense of humor and wit of New York state, U. S. A.

Dupuis, Harvey J. Jean Sot; conte louisianais. Le cyprière (Southwest Louisiana institute, Lafayette, Louisiana, U. S. A.) 1947, III, no. 1, p. 1-3.

Efrén, H. Colección de cuentos folklóricos. ACA 1945, III, nos. 9-10, p. 35-38.

Conejo, Pulgarcito, Rico y pobre, Culebra y león.

Emeneau, M. B. Studies in the folktales of India. Journal of the American Oriental society 1947, LXVII, 1-13.

Espinosa, Aurelio Macedonio. *Cuentos populares españoles, recogidos de la tradición oral de España*. Madrid, S. Aguirre 1946-1947. 3 vol. I: xl, 631, p. II: 511 p. map. III: 473 p. (Consejo superior de investigaciones científicas. Instituto "Antonio de Nebrija," de filología.)

First vol, is a new ed. of author's collection of 280 folktales from various parts of Spain, pub. 1923-1926 in 3 vol., Stanford university press. Vol. 2 and 3 contain comparative notes on each tale, citing bibl. of printed versions, observations on its distribution, outline of motives of its basic pattern, and analysis of variants of its different forms. Longest (64 p.) is Tarbaby, on which author has previously published studies. He worked on these notes over 15 years, comparing his tales with other Hispanic versions and those elsewhere in Europe and sometimes from other parts of the world, trying to establish archtypes, and expressing opinions on origin and diffusion. Following Bolte and Polívka's notes to Grimm, author integrates Spain's folktales with European folktale scholarship. Vol. 2 contains a general bibl. of 41 p.

Espinosa, A. M. *El muñeco de brea*. Madrid, Consejo superior de investigaciones científicas 1947. 69 p. map.

Extract from author's *Cuentos pop. esp.* II, 163-227. Study of worldwide dissemination of Tarbaby story from ancient India.

Freeland, L. S. *Western Miwok texts with linguistic sketch*. IJAL 1947, XIII, 31-46.

Miwok texts with literal and free English translations of 2 tales: of the 2 shamans, and stealing of Hawk's wife, from these Indians of central California, U. S. A.

González Palencia, Angel. *Cuentos populares marroquíes*. RDTP 1946, II, 331-371, 515-542.

Collected in Rabat in 1941. 17 tales in Spanish.

[Grimm.] Bare, Arnold E. *The golden goose, a Grimm's tale retold*. Boston, Houghton Mifflin 1947. 23 p. 21 il.

Mt. 571, Grimm 64.

Grunwald, M. *Spaniolic folktales and their motifs*. EJ 1947, II, 225-245.

Gives gist of 54 tales and analyzes their main motives, with comparative notes. Hebrew text, with extensive English summary, including main points of each story, p. 305-310.

Harmeyer, Alice J. *Devil stories from Las Vegas, New Mexico*. HF 1947, VI, 37-39.

Two variants of Baby Devil and three of Devil's night, in English, with Thompson motive nos. under F 321 and G 303.

Harrington, John P. Three Tewa texts. *IJAL* 1947, XIII, 112-116.

Tewa texts and literal English translation of Buffalo hunt, God and Montezuma holding a shooting contest, and Girl and crow.

Hudson, Wilson M. The envious and the envied compadres. *TFSP* 1946, XXI, 35-42.

Folktale in English from mountains west of Ameca, Jalisco, Mexico, of poor man who went to city to sell cowdung tamales, was chased out, happened on thieves' den, scared them, took home their money, told rich neighbor he got money from tamale sale, which neighbor tried and was punished.

Huff, Elizabeth Willis de. Fox woman and bear woman. *NMFR* 1946-1947, I, 15-17.

Imelda, María. Por qué el tigre se hizo bravo; cuento de los antiguos sibundoyes. *ACA* 1944, II, nos. 4-8, p. 84.

Jansen, William High. Some Turkish folktales. *HF* 1946, V, 136-149.

28 tales, as written in English by Turkish students at Indiana university.

Jijena Sánchez, Rafael. De la tradición popular en América: los cuentos de Mamá Vieja; seleccionados para los niños por . . . Buenos Aires, Versol 1946. 285 p.

49 folktales selected from printed collections (sources cited) of various parts of Spanish-speaking America: Argentina, U. S. A., Colombia, Honduras, Mexico, Nicaragua, Peru, Panama, Chile, Cuba, Costa Rica, Puerto Rico, and Venezuela.

Jordan, Philip D. The Kentuckian meets a Californian. *WF* 1947, VI, 105-107.

Tale of San Francisco, California, U. S. A. life of 1850, of how one man outwitted in a potato deal another, whose wife then outwitted him, reprinted from *New York spirit of the times*, May 24, 1856.

Kalibala, E. B. and Davis, Mary Gould. Wakaima and the clay man, and other African folktales. New York, Longmans Green 1946. xii, 245 p.

Keeling, Una. You haven't packed the saddle. *Illinois folklore* 1947, I, no. 1, p. 17-19.

Text of Mt. 901: Taming the shrew.

Keller, Kathryn and Harris, Margaret. Masculine crab and mosquitoes; two Chontal texts. *TM* 1946, II, no. 2, p. 138-140.

Chontal texts from Tabasco, Mexico, with both literal and free English translations, of Crab and frog, and Frog and mosquito.

Khatchatrianz, I. Armenian folktales; texts by . . . , il. by Martyros Saryan, with an introd. by Charles A. Vertanes. Philadelphia, Pennsylvania, U. S. A., Colonial house 1946. 141 p.

Kiefer, Emma Emily. Albert Wesselski and recent folktale theories. Bloomington, Indiana, U. S. A. 1947. 84 p. (Indiana university pubs. Folklore series no. 3.)

Various theories are discussed, to decide upon present status of the debate, centered around Wesselski, one of the most polemical, and his influence, after considering arguments of others and his counterarguments. After surveying half a century of research, theories of Leyen, Kaarle Krohn, Haavio, Sydow, Walter Anderson and Vries are considered, then those of Wesselski on terminology, Märchen and motive, methods, origin, nature, stability and transmission, then replies and rebuttals. By agreement or misunderstanding, distinction between Märchen and motive, theories of polygenesis and dreams, and stability are no longer major issues. But questions of origin, definition and transmission are.

Lane, George S. The Tocharian Punyavantajātaka: text and translation. Journal of the American Oriental society 1947, LXVII, no. 1, p. 33-53.

Includes interesting variants of Sanskrit folktale material.

Lee, Dorothy D. Greek tales of priest and priestwife. JAF 1947, LX, 163-167.

Nine tales in English, collected in Greek in Boston, Massachusetts, U. S. A. in 1934 and 1937.

Loomis, C. G. A tall tale miscellany, 1830-1866. WF 1947, VI, 28-41.

57 gathered from a few rare periodicals and newspapers in eastern U. S. A.

Loomis, C. G. Some lore of Yankee genius, 1831-1863. WF 1947, VI, 341-350.

Amusing anecdotal tidbits gleaned from journalistic literature of this period.

Manresa, Fructuoso. Cuento ingano del venado, o tarukapa parlo. ACA 1944, II, nos. 4-8, p. 65-66.

Marcos de Sande, Moisés. Cuentos extremeños. RDTP 1947, III, 85-95.

Texts of 11 tales from Spain.

Márquez, Esaú. La brujeada, cuento folklórico; muestra típica de la credulidad y exageraciones populares respecto al maleficio de "bebedizos." ACA 1944, II, nos. 4-8, p. 85-86.

Olivares Figueroa, Rafael. Folklore venezolano: selección de "mentiras." OTLV 1947, IX, no. 93, p. 5-7.

Six tales of lying and exaggeration.

Olivares Figueroa, R. "Casos" o "cachos." OTLV 1947, IX, no. 91, p. 19-23.

8 jests or anecdotes from various parts of Venezuela.

Olivares Figueroa, R. Cuentos zoquetes. OTLV 1947, IX, no. 97, p. 8-11.

3 folktales from Venezuela.

Olivares Figueroa, R. Cuentos del tío conejo y tío tigre. OTLV 1947, IX, no. 99, p. 20-24.

Pike, Kenneth L. A text involving inadequate Spanish of Mixteco Indians. IJAL 1947, XIII, 251-257.

Text and free translation in English of tale of Indians jailed unjustly for murder because they "confess" in Spanish phrases whose meaning they do not know.

Pooler, Lolita H. A native tale of New Mexico. NMFR 1946-1947, I, 2-4.

Folktale of how Devil in cat form tried to bring discord between a happily married couple and priest banished it with holy water.

Rodríguez Demorizi, Emilio. Fábulas dominicanas. Ciudad Trujillo, Montalvo 1946. 115 p.

Texts of some 30 fables in verse by ten Dominican poets, from José Núñez de Cáceres (1772-1846) to José María Jiménez (1860-1942), with a short sketch of each author, and a fine introd. on the fable in the Dominican Republic. Though a literary form, the fable quite often uses folktale themes.

Schaeffer, Claude. The bear foster parent tale: a Kutenai version. JAF 1947, LX, 286-288.

Text is given as collected by author in 1937 in Dayton, Montana, U. S. A., and almost identically near Roosville, British Columbia, Canada.

Schneursorhn, Zelda. Three tales from Peqin. EJ 1947-1948, III, nos. 1-2, p. 97.

Seignolle, Claude. Contes populaires de Guyenne. Paris, Maisonneuve 1946. 2 vol. 205 and 218 p.

Speck, Frank G. and Carr, L. G. Catawba folktales from Chief Sam Blue. JAF 1947, LX, 79-84.

9 in English from South Carolina, U. S. A.

Three short tales. NYFQ 1947, III, 254-156.

Interesting anecdotes,—but are they folktales from state of New York, U. S. A.?

Witthoft, John. A snake tale from northern New York. NYFQ 1947, III, 134-137.

Mt. 285, with comparative notes.

POETRY, MUSIC, DANCE AND GAME

Attias, Moshe. The bedtime shema in Ladino. EJ 1947, II, 211-217.

Ladino (Judaéo-Spaniolic) version of shema prayer known among Jews of Salonika, and another from Larissa, also found among Portuguese Maranoes today and probably originated with them in Portugal. They emigrated to Greece in 16th and 17th centuries. Text in Hebrew, with English summary, p. 310.

Attias, M. Songs on the birth of a child in Salonica. EJ 1947, II, 269-277.

8 songs in Judaéo-Spaniolic and Hebrew translation, words only.

Bouza-Brey, Fermín. Analogías gallego-portuguesas en el cancionero popular. RDTP 1946, II, 69-97.

Cites parallel verses.

Bouza-Brey, F. Cancionero popular gallego de Moscoso. RDTP 1946, II, 171-182.

Words only of various types of folksongs.

Brewster, Paul G. Schuld en Boete in de Volksballade van de "Twee Gezusters." Oostvlaamsche Zanten (Gent) 1947, XXII, no. 3, p. 49-61.

Introd. to author's work on 2 sisters ballad, indicating how widespread it is in many lands. Texts cited from various languages on punishment theme. Text of ballad by Frans Rens (1805-1874).

Brewster, P. G. Games and sports in sixteenth and seventeenth century English literature. WF 1947, VI, 143-156.

Cites over 60, works in English lit. in which they are mentioned, and attempts to identify them.

Cantos religiosos. RDTP 1945, I, 734-738.

Mayos de la Virgen, Mayos a Nuestro Padre Jesús de Nazareno, Sacramentos amorosos.

Carcera, Mariano de. Pregones y pregoneros sevillanos. ASFM 1945 (pub. 1947) VI, 87-105.

Recalls many interesting street cries of Sevilla, Spain, of late 19th century. Cuevas, Felisa de las. Folklore leonés: canciones de boda. RDTP 1945, I, 561-578.

Words only, with indication of their place in the ceremony.

Fuente, José de la. Romances. RDTP 1945, I, 751-756.

Words only of Infantes de Lara from Leon, Bella Lucía from Burgos, El peregrino from Leon, Inés from Barcelona, Santa Elena from Leon, and Elena from Badajoz, Spain.

Fuente, José de la. La carta de Candelas. RDTP 1945, I, 757-764.

On Feb. 2 Candelas day festival in El Casar de Talamanca, Guadalajara, Spain, it is an old custom for one of the people to read a letter from the town hall balcony to assembled populace below. Here is given text of one delivered in 1922, in verse, with invocation to Virgin and allusions to committeemen.

García de Diego, Pilar. Canciones asturianas. RDTP 1945, I, 739-750.

Words only, in dialect of western Asturias, Spain, with notes.

Giacomo, Giovanni de. Canti sacri e una lauda. FN 1946, I, no. 2, p. 15-22.

Various examples, words only, showing relationship of Calabrian religious songs to medieval liturgical drama.

Gil, Bonifacio. Hallazgo de veintiocho canciones populares en Extremadura, recogidas en los años 1884-85. Revista de estudios extremeños (Badajoz, Spain) 1946, II, 429-447.

Music of 28 ballads and songs, with notes, from various parts of Extremadura, Spain: Rosario, villancicos, children's songs, La esposa infiel, music of Mambrú and other children's games, coplas, lullaby, pregón, etc.

Jewish and Palestinian folksongs. New York, Disc co. of America. 3 records, 25 cm. (Album 937.)

Introd., notes, and solo voice by Ruth Rubin (Yiddish poet Rifke Roisenblatt) of Canada, with choruses and instrumental accompaniment, illustrating 3 branches of modern Jewish folksong: Yiddish secular beginning in 16th century Rhine basin and flowering in 19th century Czarist Pale Settlement, Soviet Yiddish, Palestinian Hebrew. Words printed inside covers: Yiddish texts in Hebrew and Roman characters with English translation. 6706A: Zirmu galim, Palestinian love song with Slavic background. 6706B: Artas alinu, Palestinian hora or dance song. 6704A: Mit a nodl, Bessarabian tailor's work song. 6704B: Farbenkt, Russian Yiddish love song. 6705A: Kegen gold fun zun, Ukraine. 6705B: Zhankoye, Crimea. Last 2 are Soviet Yiddish collective farm songs.

Juegos. RDTP 1945, I, 768-771.

Patuca from Malaga; chapas, caliche and rascuales from Murcia; and card games from Madrid, Spain.

Larrea Palacín, Arcadio de. El baile de las "gitanillas" de Híjar. RDTP 1945, I, 639-643.

With music and il.

Lauri, Achille. Venti canti sorani di odio e dispetto. FN 1946-1947, I, nos. 3-4, p. 53-60.

Words only of 20 folksongs of hate and scorn, from Sora, Italy.

Liestøl, Knut. Draumkvaede, a Norwegian visionary poem from the Middle Ages. *Studia norvegica* (Oslo) 1946, I, no. 3, p. 1-144.

Detailed study of this most popular 13th century Norwegian vision ballad, its literary precedents, versions and relations with other ballads.

Liestøl, Knut. Scottish and Norwegian ballads. *Studia norvegica* (Oslo) 1946, I, no. 1, p. 1-16.

Shows their relations, and historic basis of them, since the 13th and 14th centuries.

Majumdar, D. N. Snow balls of Garhwal. Lucknow, India, Universal publishers 1946, xiv, 87 p.

Malcolmson, Anne. Songs of Robin Hood; selected and edited by . . . ; music arranged by Grace Castagnetta; designed and il. by Virginia Lee Burton. Boston, Massachusetts, U. S. A., Houghton Mifflin 1947. 123 p. il. music.

Beautiful collection of 18 ballads, with words and music, and well illustrated: Robin Hood and Little John, and the stranger, tanner, Prince of Aragon, Curtal friar, Allan a Dale, Maid Marian, bishop, butcher, pedlar, Guy of Gisborne, golden arrow, ranger, Will Stutly, Bishop of Hereford, golden prize, 3 squires, and Robin Hood's death; with glossary. Spirit and song are well respected, and adapted only enough to be easily comprehended and sung today. Most of the songs are simple and close to our own, so necessary changes are minor. Some have been abridged or set to other traditional tunes of the same period, a practice current at the time. Inspired in native flora and fauna and old illuminated mss., combining pen and ink and scratchboard methods, each stanza is il., thus carrying along visually scene and action of each ballad, step by step, in addition to general ils. Excellently vivifies for us today English folk balladry of this legendary hero.

Mele, Giulio. Canti partigiani. FN 1946, I, no. 1, p. 12-29; no. 2, p. 27-39.

Discussion and examples (words only) of modern patriotic songs of war and politics, which appeared chiefly among Italian soldiers who fought against Fascism in early 1940's.

- Mendoza, Vicente T. La danza de las cintas o de la trenza. ASM 1945 (pub. 1947) VI, 113-137, 5 il. diagrams, map, music.

Serious attempt to open way for a broad comparative study of this ancient and worldwide fertility circular or Maypole dance, examining documentary evidence with descriptions, ils. and music from Mexico, Spain and other parts of Europe.

- Nigro, Sebastiano lo. Le canzoni iterative. FN 1946-1947, I, nos. 3-4, p. 39-43.

Observations on this type of Italian folksong.

- Nuevo Zarracina, Daniel G. Cancionero popular asturiano. RDTP 1946, II, 98-133, 246-277.

Its psychology, description, landscape, miners', shepherds', cart drivers', travelers', mill, farm, bakers', dialog, lullaby, carol, dress, place, compliment, serenade, love, disdain, parting, absence, proposal, wedding, bagpipe, tamborine, pilgrimage, giraldilla, perlindango, dance, blind men's, descriptive, narrative, priests', sailors', etc. songs (words only), from Astourias, Spain.

- Pace, Franco. Un canto popolare albanese di Porcile. FN 1946-1947, I, nos. 3-4, p. 84-87.

Words only of this Albanian folksong, with Italian translation and comments.

- Parker, Harbison. The "Clerk Colvill" mermaid. JAF 1947, LX, 265-285.

Indicates difficulties of S. P. Bayard's hypothesis on Child ballads 42 and 85 that banshee folklore modified Scandinavian elf woman into a mermaid and that Johnny Collins versions have been current in Irish tradition. Then offers hypothesis that this metamorphosis occurred in Shetland and Orkney islands.

- Pérez Vidal, José. Folklore infantil de las Islas Canarias. RHM 1945, XI, 349-370.

Descriptions and verses of 27 children's games, pasttimes and rimes, with comparative notes.

- Pugliese, Filippo Maria. Il "primo plasma" della poesia italiana. FN 1946, I, no. 2, p. 3-11.

- Romances. RDTP 1946, II, 152-156.

Texts only of El convidado del otro Mundo and Doña Angela.

- Romances. RDTP 1946, II, 489-492.

Texts only of La Virgen romerita, Confesión de la Blanca Paloma, La infantiti al cielo, and La devota del rosario.

[Russia.] Folkmusic of the Central East USSR; recorded in the Soviet Union. New York, Disc co. of America. 3 records, 25 cm. (Album 132.)

1505A: Bayaty, Lehkoury, Sary and Bagdadoory, of Turkish-Armenian region. 1505B: Gahtzehk-Tehcehk, of Armenian region. 1506A: Kahtahr and Tehsneef, of Azerbaijan region. 1506B: Kourban Olam, of Bukhar region. 1507A: Song about Stalin, of Georgian region. 1507B: Abdookadeer, Yousobof and Enoganoff, sung by Khaleema Nasirova of Uzbek-Istan. Voices, flutes, drums, guitar, mandolin, tamborine, cello, bass viol, and fife.

U. S. A. and Canada

Barbeau, Marius. *Alouette! Nouveau recueil de chansons populaires avec mélodies choisies dans le répertoire du Musée du Canada*. Montreal, Canada, Lumen 1946. 216 p.

Barbeau, M. *Trois beaux canards; 92 versions canadiennes*. AFLQ 1947, II, 97-138.

Music, with notes of provenience, of these variants, with a critical text and background notes, indicating this folksong, probably created by some folk bard of northern France since the 15th century, has become popular there and later very popular in Canada.

Barbeau, M. and Lismer, Arthur and Bourinot, Arthur. *Come a singing! Canadian folksongs*. Ottawa, E. Cloutier 1947. v. 59 p. 25 il. (Canada. Dept. of mines and resources. Mines and geology branch. National museum of Canada. Bulletin 107. Anthropological series 26.)

Words and music of 30 ballads and songs, some with name of informant or collector, adapted for popular use.

Berry, Cecilia Ray. *Folksongs of old Vincennes; with translations and notes*, ed. by . . . Chicago, Illinois, U. S. A., H. T. FitzSimons 1946.

38 French songs, with English translation and harmonized music.

Boatright, Mody C. *Mexican border ballads and other lore*. Austin, Texas, U. S. A. Capital Printing Co. 1946. (Texas folklore society. Range life series.)

Bowman, Frank. *A ballad of Salmon River*. NYFQ 1947, III, 145-148.

Words only, by Samuel Hardy, of hamlet of Salmon River, Town of Montague, New York, U. S. A., died 1936.

Brassard, François. *Recorders de chansons*. AFLQ 1947, II, 191-202.

Notes on Urbain Petit and other folksong informants of Canada, and collecting reminiscences of author.

Brewster, Paul G. "The hanging of Sam Archer," an Indiana ballad. HF 1946, V, 125-135.

3 variants, 2 with music, and background notes.

Cadlo, Joseph J. Cowboy life as reflected in cowboy songs. WF 1947, VI, 335-340.

Comments on cowboy songs of work, death, heroes, love, humor, and religion, to show how they reflect various phases of cowboy life.

Coats, Nellie M. Children's rhymes. HF 1947, VI, 73-74.

Cutting, Edith. Peter Parrott and his songs. NYFQ 1947, III, 124-133.

Words only (1 with music) of several songs of a folk bard of Redford, New York, U. S. A.

Davidson, Levette Jay. A ballad of the Wyoming "Rustler war." WF 1947, VI, 115-118.

Words (music not preserved), composed by one cowboy after 1892 and written down by another.

Densmore, Frances. Imitative dances among the American Indians. JAF 1947, LX, 73-78.

Music and comments on Menominee song of the rabbit dance, Winnebago song of the fish dance, Seminole song of the buzzard dance, Choctaw song of the terrapin dance, Alabama song of the duck dance, and Maidu song of the grizzly bear dance, with general observations.

Eames, Frank. Landon's ould dog and Hogmanay fair. NYFQ 1947, III, 248-251.

Words only of ballad of Hogmanay fair, given by author from Adirondack mountains of Franklin county, New York, U. S. A., of Scotch tradition.

Epps, Percy M. van. "Jones's boys they built a mill;" folk history of the Evas Kill. NYFQ 1947, III, 231-236.

Discusses this event of 1690's in New York state, U. S. A., with 3 stanzas (words only) of ballad about it.

Espinell, Luisa. Canciones de mi padre; Spanish folksongs from southern Arizona, collected by . . . from her father, Federico Ronstadt y Redondo. Tucson, Arizona, U. S. A., University of Arizona c. 1946. 56 p.

Fife, Austin E. and Alta S. Mormon folksongs, recorded by . . .

for the Archive of American folksong, Library of Congress, July-Aug. 1946. Jan. 21, 1947. 14 p. mimeo.

Condensed catalog of recordings (title, informant, place, date). Also includes short sections on prose accounts of Mormon folklore and Mormon theological folk stories.

Fife, A. E. and A. S. Folksongs of Mormon inspiration. WF 1947, VI, 42-52.

Words only of some half dozen ballads and folksongs, reflecting Mormon theological and pioneer environment in U. S. A.

Fife, A. E. and A. S. Mormon folksongs recorded by . . . for the Archive of American folksong, Library of Congress, March-April 1947; supplement 1. Los Angeles, California, U. S. A. 1947. 10 p. mimeo.

Lists of titles, each with informant, place and date, collected chiefly in St. George, Washington, Orderville and Kanab, Utah, U. S. A.

Gudde, Erwin G. The miner's ABC. WF 1947, VI, 112-114.

Reproduces pictures and alliterative couplets in German for each letter of the alphabet, with English translation, pub. in San Francisco, California, U. S. A., in 1856, on themes drawn from miners' life.

Hague, Eleonora. La música en California. ASFM 1945 (pub. 1947) VI, 83-86.

Gives music of El trovador, from Santa Barbara, California, U. S. A., found also in northern Mexico.

Hofman, Charles. American Indian music in Wisconsin, summer 1946. JAF 1947, LX, 289-293.

Tells about his recording of 90 songs from 14 singers when Indians of Winnebago, Sioux, Chippewa, Zuñi and Acoma assembled at Wisconsin Dells. Some of this material appears to have folklore value.

Howse, Ruth Whitener. Folkmusic of west Tennessee. TFSB 1947, XIII, 77-78.

Folk musical map of the region. Outline of types of folkmusic there. General remarks. Calumet and social dances. Balladry of David Crockett and Casey Jones. Negro roustabout and work songs.

Hudson, Arthur Palmer. A ballad of the New Madrid earthquake. JAF 1947, LX, 147-150.

Words only of a moralistic ballad written by some preacher of the old U. S. Louisiana territory on this catastrophe of 1811.

[Indian.] American Indian songs and dances. New York, Disc. co. of America. 6 records, 25 cm. (Album 161.)

In Disc ethnic series. Pamphlet of notes by Charles Hofmann enclosed.
 Jackson, George Pullen. Wanted, an American Hans Sachs. Georgia review 1947, I, 18-27.

Calls on public school people to bridge gap between folk and erudite musical tradition by espousing folkmusic.

Jackson, G. P. and Bryan, Charles Faulkner. American folkmusic for highschool and other choral groups; col. and ed. by G. P. J., arr. by C. F. B. Boston, Massachusetts, U. S. A., C. C. Birchard 1947.

Library of Congress. Folkmusic of the United States; catalog of phonograph records; no. 2. Washington, D. C., Library of Congress 1947. 12 p. 3rd printing.

Lists contents of records in albums 7-11, with prices. These albums include: 7) Anglo-American ballads, 8) Negro work songs and calls, 9) Play and dance songs and tunes, 10) Negro religious songs and services, 11) Sacred harp singing.

Lomax, John A. Adventures of a ballad hunter. New York, Macmillan 1947. xi, 302 p.

Lutz, Anne. The ballad of the butcher boy in the Ramapo mountains. NYFQ 1947, III, 28-35.

Words and music, notes and bibl., from New York state, U. S. A.

McDowell, Lucien L. and Flora Lassiter. Memory melodies; a collection of folksongs from middle Tennessee. Smithville, Tennessee, U. S. A. 1947. 128 p.

Words, music and notes of provenience of 68 ballads (including such favorites as Barbara Allen, House Carpenter, Lord Lovell, Hangman) and folksongs, from region about Caney Fork river, settled c. 1800 by English-Scotch-Irish pioneers from North Carolina and Virginia, where McDowells spent their lives and know most of these songs traditionally themselves.

McIntosh, David S. Fair Ellender. Illinois folklore 1947, I, no. 1, p. 10-13.

Words only of a variant of this ballad from southern Illinois, U. S. A., with notes.

McNeil, Brownie. Corridos of the Mexican border. TFSP 1946, XXI, 1-34.

Music, Spanish verses and English translation of 8 ballads of the Texas, U. S. A., border country, with good background and explanatory notes.

Mason, Robert Leslie. Ten old English ballads of middle Tennessee. SFQ 1947, XI, 119-137.

Words only of Lord Randal, Lord Thomas, Lord Lovel (with music), Who's gonna shoe your little foot? (with music), House Carpenter, Hangman, Cross-eyed David, Barbara Allen (with music), Farmer's wife, and Chevy Chase, with notes.

Musick, Ruth Ann. The old album of William A. Larkin. JAF 1947, LX, 201-251, 5 pl.

Noted down in Illinois, U. S. A., 1866-1872, as best to use by him when called upon to sing, including many wellknown folk songs and ballads. Reproduces 45 songs of this ms., words only, as it contains no music, with notes on each.

O'Hora, Edgar B. Blues in Manhattan. NYFQ 1947, III, 150-152.

Advises folklorists to study this incipient folkmusic of U. S. A. before it becomes more difficult to study.

Randolph, Vance. Ozark folksongs, col. and ed by . . . , ed. for the State historical society of Missouri, by Floyd C. Shoemaker, sec., and Frances G. Emberson, research associate. Columbia, Missouri, U. S. A., State historical society of Missouri 1946——.

Vol. I: British ballads and songs.

Randolph, Vance and Emberson, Frances. The collection of folk-music in the Ozarks. JAF 1947, LX, 115-125.

Chronological account of activities of folksong collectors in the Ozark mountain region of southern Missouri, northern Arkansas and eastern Oklahoma, U. S. A.

Schmitz, R. M. Leo Frank and Mary Phagan. JAF 1947, LX, 59-61.

Words only of a variant of this ballad from Kentucky, U. S. A., with notes.

Sutherland, E. J. Folk games from Frying Pan creek in Dickenson county, Virginia. SFQ 1946, X, 239-266.

Directions and verses only of Drag-out, The higher up the cherry tree, Soldier in Mexico, Walking on the green grass, Choose you a wife, Quebec town, Shoemaker, Boston, Charley over the water or Weavily wheat, Lead down Miss Maggie, Old bald eagle, Ding-dang, Irishman trot, Little fight in Mexico, Killiecrankie, Shankers' dance, Skip to me Lou my darling, All butt me, Gents in the ring, King William, Come all ye highlanders, Long summer day, Miller, Needle's eye, Come under or Galilee, Peeping at Susie, Sister Phoebe, Rosy bush, Come my love and go with me, We're marching round the levee, and Skeet around the ocean.

Toomey, Phyllis. Ballad of Cap'n Woodwin, or Lackey's Mill. TSFB 1947, XIII, 48-48 [2 p. bear this no.]

History and text of this ballad from Etowah, Tennessee, U. S. A. On Civil War massacre of 1864.

Treganza, Adan E. and Taylor, Edith S. and Wallace, William J. The Hindil, a Pomo Indian dance in 1946. MSMC 1947, XXI, 119-125.

Comments and description of this dance as seen in April, 1946, at Sulphur Bank, Clear Lake, California, U. S. A.

[U. S. A.] America's favorite songs; vol. I. New York, Disc co. of America. 3 records, 25 cm. (Album 607.)

607-1A: Down in the valley. 607-1B: Casey Jones. 607-2A: Go tell Aunt Nancy. 607-2B: Cowboy's lament (Streets of Laredo). 607-3A: Buffalo gals. 607-3B: Careless love. Guitar, banjo, mandolin, and voices of Bess Lomax, Tom Glazer, Pete Seeger, and Butch Hawes. Words of songs are printed inside front cover. Fine for popularization of old favorites.

Williams, Homer N. William Trimmeltot. TFSB 1947, XIII, 64-65. Virginia, U. S. A. A variant of this children's game.

Yoffie, Leah Rachel Clara. Three generations of children's singing games in St. Louis. JAF 1947, LX, 1-51.

Words only and notes of 71 singing game songs, counting-out rimes, ball-bouncing game, and rope-jumping game songs, 47 of them from 1895-1900. Shows more traditional games of England were played 50 years ago than today. School influence has helped to preserve some, but most of those not so sustained tend to disappear, being replaced by new ones.

Latin America

Almeida, Aluísio. Notes de folclore infantil sul Paulista. RAMSP 1946, ano XII, vol. CVIII, 113-119.

Describes 5 children's games and gives 2 children's rimes, from southern part of state of São Paulo, Brasil: Par ou impar, Foguinho, Esconder varinha, Peneirinha peneirão, Pião; Para aprender a contar, Nomes dos dedos. Lists names only of 52 games of São Paulo and their Portuguese equivalents.

Antuña, José G. Un romancero de Simón Bolívar. Revista nacional de cultura (Caracas) 1947, VIII, no. 62, p. 26-35.

Literary appreciation of Bolivar as a hero of Latin American balladry, on background of balladry of Spain.

Aretz-Thiele, L. Música tradicional argentina; Tucumán, historia y folklore. Buenos Aires, Platt 1946. 749 p.

Aretz, Isabel. Reseña de las investigaciones sobre las músicas del pueblo venezolano. Educación (Caracas) 1947, VIII, no. 47, p. 98-108.

Survey of work done in collecting and studying Venezuelan folkmusic, including a few of the older pubs., beginning with Ramon de la Plaza's

Ensayo sobre el arte en Venezuela, 1883, and ending with current activity of the past 10 years.

Batet, Lucas de. Texto de las coplas del cancionero de . . . ACA 1944, II, nos. 4-8, p. 133-137.

On p. 141-144 follows a bibl. of Colombian folksongs. On p. 145-159: El cancionero de Lucas de Batet y la etnoornitología, by Gerardo Enríquez Córdoba, which cont. in 1945, III, nos. 9-10, p. 5-34, with 190 copla texts in all.

Beltrame, Andrés. El conejito, baile popular mexicano; música y letra, modo de bailarse. Buenos Aires 1946. 4 p.

Calcaño, José Antonio. La música folklórica del llano. El país (Caracas) March 16, 1947, año III, no. 1,141, 2nd part, p. 9-10.

On folkmusic of Venezuelan plainsmen.

Campo, Luzán de. Cancionero del mate; folklore de Argentina, Brasil, Chile, Uruguay y Paraguay, recogido, ordenado y anotado por . . . Buenos Aires, Tupá 1944. 214 p.

Carreño, Francisco and Vallmitjana, Abel. Comentarios sobre el origen indígena del Mare Mare criollo. RVFC 1947, I, no. 1, p. 67-78, 2 il.

Indicates this type of Venezuelan criollo folkmusic is of indigenous origin. Music.

Carrizo, Juan Alfonso. Antecedentes hispano-medioevales de la poesía tradicional argentina. Buenos Aires, Pubs. de Estudios hispánicos 1945. 878 p. 3 maps.

Finds unity of heritage of American folklore in Catholic Spain of the Golden Age, Renaissance and Middle Age, with roots in ancient Rome, Greece and the Bible. Traces its passage from Spain to New World with conquistadores and their books, in the continuity of tradition in the glosa from 15th century Spain to various Spanish American countries, also in various metrical combinations, balladry, copla, etc., and in medieval themes: Biblical, disputas and dialogs, Death levels all, love and women, omnipotence of God, grief and deceit, carols, jest and mockery, etc., based chiefly on thousands of folk songs and ballads collected by author in Tucuman and elsewhere in northern Argentina, with comparisons from other American counties. Richly illustrated documentation of survival of Spain's folkpoetry in America.

Centro de pesquisas folclóricas Mário de Andrade. Folclore nacional; referências sobre fatos folclóricos de interesse musical apresentadas em trabalhos realizados pela classe de 1945 and durante o ano de 1946. São Paulo, Brasil, Conservatório dramático e

musical de São Paulo 1946 and 1947. 40 and 48 p. music, diagrams.

Congada, Mocambique, folia do divino and de reis, fandango, Samba, batuque, Sessão de terriro, jongo, lundú, cana verde, pastorinha, boi; and chula, dança ou festa de S. Goncalo, cateretê ou catira, Macumbique, dança de celhos, bailes pastoris, chiba, função ou fandango, recommendação de almas, modinhas, landúe, Modas de viola, canto de bebida, serenata da Noite de Reis, desafio, xácaras, pregão do sorveteiro, canto de pedreiros, with name of place collected, words, music, notes, brief descriptions and diagrams of these folk dances and songs, gathered from various parts of Brasil by students in the folklore classes of 1945 and 1946 in this Centro.

[Cuba.] Music of the cults of Cuba. New York, Disc co. of America. 3 records, 25 cm. (Album 131.)

In Disc ethnic series. Pamphlet of notes by Harold Courlander.

Dávila Garibi, José Ignacio. La toponimia mexicana en boca de nuestros pregones, copleros, cancioneros y otros ingenios populares. ASFM 1945 (pub. 1947) VI, 47-81.

Misc. collection of various types of folkpoetry, rimed sayings, etc., which include mention of some placename of Mexico.

Dupouy, Walter. Noticias preliminares sobre la distribución geográfica del juego de la zaranda de calabaza en Venezuela. Caracas, Garrido 1946. 20 p.

Reprinted from Acta venezolana 1946, I, no. 3.

Escalona, Isabel María. Canciones de rueda. OTLV 1947, IX, no. 91, p. 5-6.

Words only of La viejita, En coche va una niña, Don Ramón, and La muñeca, collected in San Miguel, district of Jiménez, state of Lara, Venezuela.

Folklore musical del siglo XVIII. Lima, Scheuch 1946. No pagination. 18 pl. (Instituto de investigaciones artísticas de la Universidad Católica del Perú. Lima.)

Goodwyn, Frank. A north Mexican ballad: José Lizorio. WF 1947, VI, 240-248.

Comparative notes on its curse motive.

Grasses, Pedro. La nomenclatura de bailes y canciones en Hispanoamérica. RVFC 1947, I, no. 1, p. 123-130.

Analyzes causes of the great confusion that exists among the names of song and dance types in Latin America.

[Haiti.] Folkmusic in Haiti. New York, Disc co. of America. 4 records, 25 cm. (Album 142.)

Inu Disc ethnic series. Introd. by Frederic Ramsey, jr. Pamphlet of excellent notes (general and on each record) by Harold Courlander. 1501A: Congo and Maïs dance songs. 1501B: Ibo dance and work songs. 1502A: Voudoun incantation and Moundongue dance song. 1502B: Wake song, mosquito drum and Rara trumpets. 1503A: Maïs and Quitta Chêche dance songs. 1503B: Ibo dance song. 1504A: Quitta Chêche drums. 1504B: Nago and Mascaron drums. Voices, choruses, drums and other native instruments. Good samples of a wide variety of religious and secular folkmusic selected from over 300 recordings made by Courlander in Haiti in 1939.

Hellmer, Joseph R. Lost music treasures of Guerrero. WF 1947, VI, 249-256.

Notes, chiefly on malagueña and petenera, on songs in Spanish brought from Spain, based on author's collection of 145, with verses only of 14.

Jiménez Borja, Arturo. La danza en el antiguo Perú. Lima, Ministerio de educación 1947. Reprint of Revista del Museo nac. 1946, XV, 122-160, 7 il.

Assembles descriptive data on dances of Inca Peru from early colonial reports, also on related materials, like masks and costumes, festivals at which dances were performed, dancers, the dance in war, life and death.

Jiménez Borja A. Museo de la cultura peruana; máscaras de baile; una vieja forma de expresión popular. Lima, Colección de Arturo Jiménez Borja 1947. 12 p. 4 il.

On history of Peruvian folkdance and masks, with a vocabulary of special terms.

Kurath, Gertrude Prokosch. Los arrieros of Acopilco, Mexico. WF 1947, VI, 232-236.

Description of this folkdance.

Lira Espejo, Eduardo. El tamunangue. El país (Caracas) June 1, 1947, año III, no. 1,215, 2nd part, p. 9-10.

Analysis of this folkdance of El Tocuyo, Venezuela.

Lira Espejo, E. Las turas, baile indígena. El país (Caracas) May 11, 1947, año III, no. 1,194, 2nd part, p. 9.

A kind of "green corn" dance (July-Aug.) in San Miguel, Venezuela.

Machado, José E. Cancionero popular; nota biográfica y comentario de Alberto Arvelo Torrealba. Caracas, Ed. del Ministerio de educación nac. 1946. 117 p.

Maynard Araujo, Alceu. Jongo. São Paulo de ontem, de hoje e de

amanhã, boletim do Depto. estadual de informações (São Paulo, Brasil) 1947, VII, no. 22, p. 4-8.

Good description of this Brazilian folkdance, with samples of words and music, as seen April 12, 1947, in Taubaté.

Mélo, Veríssimo de. Folklore infantil. O democrata (Natal, Rio Grande do Norte, Brasil) June 14, 1947.

Survey of those who have worked in folklore in Brasil, especially children's games and musical folklore in Brasil, Portugal, and other parts of America.

Montesinos, Pedro. Cancionero. RCFC 1947, I, no. 1, p. 133-154.

Publishes material from this notable ms. collection of 2,208 coplas and 20 ballads, made in 1913 in Venezuela.

Olivares Figueroa, Rafael. Aguinaldos. OTLV 1946, IX, no. 90, p. 12-16.

Verses only of 40 quatrains, from Venezuela.

Olivares Figueroa, R. Gallos y galleros. El farol (Caracas) 1947, VIII, no. lxxxv, p. 16-20, 5 il.

On cockfighting in Venezuela. See also same author and title in El País (Caracas) July 13, 1947, III, no. 1,257, 2nd part, p. 9-10.

Olivares Figueroa, R. Cancionero popular del niño venezolano; segundo volumen. Caracas, Ministerio de educación nac. 1946. 25 p. (Biblioteca venezolana de cultura.)

Words and music of 20 well selected folk songs and ballads, children's and game songs, lullabies, etc. for use in schools, to initiate Venezuelan children from an artistic point of view, into a national atmosphere and good taste, in material most suitable for their comprehension and assimilation.

Olivares Figueroa, R. Cantos de comparsas. El país (Caracas) Feb. 23, 1947, III, no. 1,120, 2nd part, p. 9.

Words only of 3 Carnival songs.

Olivares Figueroa, R. Cantas de pilado. El país (Caracas) July 6, 1947, III, no. 1,250, 2nd part, p. 10.

Verses only of songs sung while corn meal is being prepared, as for arepa cornbread.

Olivares Figueroa, R. Observaciones sobre el sentido y letra de "El tamunangue." El farol (Caracas) 1947, IX, no. 100, p. 16-20.

Words only of this folkdance of state of Lara, Venezuela, danced typically by negroes of El Tocuyo to San Antonio. Analyzes it and finds in its religious-military complex chiefly Spanish and some African elements, adapted by negro genius in Venezuelan environment.

Paul, Emmanuel C. Les jeux a gage. Bulletin du Bureau d'ethnologie (Port-au-Prince) March 1947, p. 7-15.

Outlines the general form of forfeit games, then gives examples: Tirer-lacher, Les syllabes, Voisins, Tic-tac.

Pearce, T. M. Corrido del presidente Roosevelt. NMFR 1946-1947, I, 7-8.

Reprints Spanish text of broadside pub. by E. Guerrero of Mexico, D. F., with English translation.

Pereira Salas, Eugenio. La música de la Isla de Pascua. Santiago de Chile, Imprenta universitaria [c. 1947]. 16 p. (Universidad de Chile. Facultad de bellas artes. Instituto de investigaciones musicales. Ensayos y monografías, no. 1.)

"... un modesto panorama ... del significado que ha tenido y que tiene la música en la vida espiritual de los isleños kanakas." Description of festivals, dances and musical instruments. Words (in original text and Spanish translation) and some music, il. about a dozen types of songs. Also Revista musical chilena 1947, II, nos. 17-18, p. 9-24.

Pérez Serrano, Manuel. Las campanas de mi tierra. ASFM 1945 (pub. 1947) VI, 107-111.

Music and verses of the Repique dominguero, Llamada de tequio o trabajo en cooperativa, Doble de angelito, Agonías, Toque de ánimas, and Llamada de Viacrucis en la Cuaresma, as played on church bells in Ixtlán de Juárez, Oaxaca, Mexico.

Pike, Kenneth L. The flea; melody types and perturbations in a Mixtec song. TM 1946, II, no. 2, p. 128-133.

Mixtec text and English translation of song about an enormous flea who was shot and killed, its meat sold, viscera fed 2,000 coyotes, yielded lard and soap, and its hide made 2,000 yoke straps.

Quiñones Pardo, Octavio. En el centenario del folklore: cancionero americano; selección. Revista de América (Bogotá) Nov. 1946, p. 285-288.

Quiñones Pardo, O. El cancionero colombiano. Revista de América, Oct. 1946, p. 104-107.

Ramón y Rivera, Luis Felipe. La anonimia en el folklore musical. Educación (Caracas) Aug.-Sept. 1946, p. 108-112.

Ramón y Rivera, L. F. ¿Es el ritmo una comprobación? RVFC 1947, I, no. 1, p. 57-66.

Finds the negro in Africa and America has borrowed European and American melodies and rhythms and adapted them in his own manner, contributing vivacity and almost limitless variation in primary rhythmic formulas of American music, by means of which he has for centuries exerted a powerful influence on European music.

Rivero Oramas, R. Los juegos de paraparas. OTLV 1947, IX, no. 99, p. 4-6.

Described as played in Holy Week near Tácata, Miranda, Venezuela.

Rodríguez, Carmen Inés. La marisola, juego infantil. OTLV 1947, IX, no. 96, p. 15.

Words only of song and instructions for this game.

Romero, Fernando. La evolución de "La marinera." Ipna (Lima) May-Aug. 1946, p. 29-33.

Tudela, J. El volador mexicano. Revista de Indias (Madrid) 1946, XXIII, 71-88.

Ugarte y Ch., Miguel Angel. Juegos, canciones, dischos y otros entretenimientos de los niños, recogidos en la ciudad de Arequipa; colaboración musical de José L. García y Alejandro Koseleff. Arequipa, Peru, Tip. Portugal 1947. 96 p.

Chiefly for schoolteachers, and remembered from author's own childhood. Almost all material of Spanish origin. 22 counting-out rimes. 82 games, rimes and songs, 21 with music. A miscellany of other rimes, sayings and tongue-twisters.

Vega, Carlos. Bailes tradicionales argentinos. Buenos Aires, Sociedad argentina de autores y compositores de música 1946.

Vega, C. La forma de la cueca chilena. Revista musical chilena (Santiago de Chile) 1947, III, nos. 20-21, p. 7-21; nos. 22-23, p. 15-45.

Detailed study of the musical form of this national folkdance of Chile; also of its poetic structure, with cuarteta, 7-syllable verse, seguidilla, and pareado elements, its verse, deformation and recreation, repetition of verses, forms of composition, and accompaniment, with 66 texts il. verses.

Villanueva U., Horacio. Influencia de la música incaica en el cancionero del norte argentino: un nuevo libro de Policarpo Caballero Farfau. Revista universitaria (Cuzco, Peru) 1945, XXXIV, nos. 88-89, p. 189-197.

Comments on this book, Inca musical systems and instruments.

CUSTOM AND FESTIVAL

Altman, George J. Guardian-spirit dances of the Salish. MSMC 1947, XXI, 155-160.

Description of Treaty Day (1855) as celebrated Jan. 22 on the Swinomish Indian reservation, Fidalgo Island, Washington, U. S. A., and dance of visiting Salish from British Columbia, Canada.

Aronco, Gianfranco d'. Vecchie usanze popolari di Ampezzo. Trieste, Tip. Giuliana 1947.

Balys, J. Litauische Hochzeitsbräuche. Contributions of Baltic university (Hamburg, Germany) 1946, no. 9, 78 p.

Analysis of 39 Indo-European, European and especially Lithuanian wedding customs, in German, with English summary, systematically arranged, with related beliefs.

Basile, Antonino. La processione di S. Elia per la pioggia in Seminara. FN 1946, I, no. 2, p. 12-14.

In Reggio di Calabria. Elia da Enna, abbot of Aulinas.

Bourgeois, Julia F. Los verdaderos años del calendario azteca y maya y el verdadero sistema cronológico maya. ASGH 1946, XXI, 3-17.

Caro Baroja, Julio. "Olentzaro," la fiesta del solsticio de invierno en Guipúzcoa oriental y en algunas localidades de la montaña de Navarra. RDTP 1946, II, 42-68.

Definition of this fiesta, its variant names, area of extension, characters, burlesk element, pre-Christian mythologic element, Christmas precedents, Christmas tree, related beings, etc. Concludes Olentzaro is in part a solar myth, in part a myth related to spirits coming down to earth and belief in the cosmic tree, with other elements of archaic origin and of later Christian origin added.

Casas Gaspar, Enrique. Costumbres españolas de nacimiento, noviazgo, casamiento y muerte. Madrid, Escelicer 1947. 387 p. il.

Describes various customs and beliefs of Spain of fecundity, pre-determination of sex, beliefs about pregnancy, religious rites, religious and magic aids to birth and following birth; love divination, rites of fortune, courtship, honeymoon, consent, dowery and economic rites, benediction, contests, elopement, presents, wedding food, drink, songs, dances and games, virginity and first night, charivari, nuptial beliefs; funeral preparations, death watch, burial, cemeteries, mourning, All saints' day, etc.

Chico y Gárate, Mercedes. La fiesta de "La Sierra Vieja" en Anaya, Segovia. RDTP 1946, II, 306-316.

Describes this festival of Thursday of third week in Lent.

Chico y Rello, Pedro. El portento de caminar sobre el fuego. RDTP 1947, III, 78-85, 3 il.

On practice of youths of San Pedro Manrique in Old Castile, Spain, of walking barefoot over live coals on eve of St. John's day, and similar practices in Spain, as a manifestation of faith, in which author sees survivals of ancient fire cult.

Christiansen, Reidar Th. The dead and the living. Studia norvegica (Oslo) 1946, I, no. 2, p. 1-96.

Excellent analysis of ideas related to the dead in Norwegian folklore, as seen in various customs and their related beliefs. Because of its comparative viewpoint and basic principles involved, this monograph is of general significance.

Cossár, Ranieri Mario. Lorenzo da Ponte nei riflessi folkloristici goriziani. FN 1946-1947, I, nos. 3-4, p. 28-32.

Ponte (1749-1838), abbot in Grozia, Italy, and his Memorie, 1779, which throw light on customs of 18th century Italy.

Costumbres familiares. RDTP 1945, I, 776-782.

Cucuccio, Alfonso. Il rito matrimoniale nell'isola di Coo (Egeo). FN 1946-1947, I, nos. 3-4, p. 75-76.

Describes Greek wedding customs there.

Delgado A., M. J. Estudio acerca de la validez jurídica de diversas costumbres indígenas. FPL 1946, II, no. 16, p. 425-427.

Denis, Lorimer. Baptême de feu dans le culte vodouesque. Bulletin du Bureau d'ethnologie (Port-au-Prince) March 1947, p. 1-6.

Describes this ceremony, altar, ritual objects, bath and prayer.

Dukas, Rosa. Some customs of the Jews of Baden. EJ 1947-1948, III, nos. 1-2, p. 91-94.

Farfán, J. M. B. Sipas-tarina o ciertas formas de cortejar a la mujer quechua. Revista del Museo nacional (Lima) 1945, XIV, 139-143.

Describes some courting customs current today among Quechua of Peru.

Fiestas varias. RDTP 1945, I, 765-767.

Brief paragraphs on festivals of Señora de la Cabeza in Albacete, de barrio in Alicante, S. Cayetano in Murcia, S. Marcos in Jaén, Calendarios in Jaén, S. Isidro Labrador in Soria, and S. Roque in Soria, Spain.

Florescu, Florea. La fieră delle sponse in Romania. FN 1946-1947, I, nos. 3-4, p. 44-49.

This brides' fair, in regions of the Motzi and Criseni of Rumania, was originally a pastoral festival, and is compared with other fairs.

Fraguas Fraguas, Antonio. Máscaras y sermones de Carnaval en Cotobad. RDTP 1946, II, 435-457.

Fuente, José de la. El jueves de todos. RDTP 1946, II, 317.

Describes features of this feast day, Thursday before Carnival.

García, R. San Antón, en Casasola, Avila. RDTP 1947, III, 150.

García de Diego, Pilar. Algunas fiestas de Llanes, Asturias. RDTP 1946, II, 654-665.

July 16 pilgrimage to Cristo de los Caminos. July 18 Santa Marina. July 22 Magdalena. July 26 Santa Ana. Aug. 16 San Roque. Sept. 8 Virgen de la Guía.

García de Diego, Vicente. Cuestionario sobre la noche de San Juan. RDTP 1946, II, 157-160.

List of 30 questions on San Juan festival that folklorists should report on.

García Sanz, S. Las "ramas." RDTP 1945, I, 579-597.

On ramas, custom of asking alms for candles all during Lent, in Guadalajara, Spain, and songs.

Hierro, Manuel. Las fiestas de San Juan Bautista en Tambo. Huamango (Ayacucho, Peru) 1946, VI, nos. 62-64, p. 8-20.

Hoyos Sáinz, Luis de. Cómo se estudian las fiestas populares y tradicionales. RDTP 1946, II, 543-567.

With suggestions on their classification, geography, constituent motives, typical example: mythical and seasonal, with il. material from Spain.

Hoyos Sancho, Nieves de. Fiestas patronales y principales devociones de La Mancha. RDTP 1947, III, 113-144.

Just the "fiesta mayor" of each village, dedicated to its patron saint, Descriptions of them, in chronological order.

Izquierdo Moya, Juliana. Costumbres: cofradías típicas en Pedroñera, Cuenca. RDTP 1946, II, 493-495.

Jones, J. R. A Jemez corn grinding. P 1947, LIV 43-44.

Described as witnessed by author March 8, 1939.

Kercheville, F. M. Ancestor of the tourist camp. NMFR 1946-1947, I, 38-39.

Describes camp yards of 1890's and early 1900's, as those near San Antonio, Texas, U. S. A., used by families from ranches come to visit the city, as at Christmas, and their part in travel customs.

Kook, S. H. The Friday of Huqqath. EJ 1947, II, 281-283.

Shows various historical events commemorated not on corresponding day of month but on weekday on which they happened. Several occurred on Friday preceding Sabbath on which weekly portion of Huqqath is recited from Pentateuch.

Laytano, Dante de. As congadas do município de Osório; textos musicais e versos coligidos por Enio de Freitas e Castro. Porto Alegre, Brasil, Ed. da Associação riograndense de música 1945. 132 p. 36 il. (Boletim de estudos do folclore do Rio Grande do Sul.)

Cultural historical background study of this region of Rio Grande do Sul, Brasil. Description of ceremonies of this parade-dance-drama with religious significance, of Afro-Brasilian tradition going back as far as 18th century, as seen Jan. 4-6, 1945, with critical evaluation.

Lid, Nils. Light-mother and earth-mother. Studia norvegica (Oslo) 1946, I, no. 4, p. 1-20.

Beginning with principle that customs are often related to special words and names which may indicate their origin and development, author investigates Scandinavian designations of the midwife and how these can be traced back to ancient rites which midwife had to perform.

Liscano, Juan. Las fiestas del solsticio de verano en el folklore de Venezuela. Revista nacional de cultura (Caracas) 1947, VIII, no. 63, p. 31-51.

General analysis of summer solstice festivals and especially June 5 Corpus Christi in San Francisco de Yare, with its Devil dance and June 13 San Antonio in El Tocuyo with its Taminangue dance, and negro aspects.

Louzada, Wilson and others. Antologia de Carnaval; organizado por . . . Rio de Janeiro, O cruzeiro 1945. 366 p. il.

Very interesting collection of choice selections, from 19th and 20th century literature, from 34 authors, describing various aspects of Carnival in Rio de Janeiro, Bahia and other parts of Brasil, with introd. and notes on each by Louzada.

Marroquín, José. La asistencia social entre los incas a través de la obra de Guamán Poma de Ayala. Revista del Museo nacional (Lima) 1945, XIV, 3-26, 3 pl.

Study of social security among Incas of Peru, according to data in 1583-1613 chronicle of this Peruvian Indian, showing how health and employment were taken care of, indicating a highly developed system equal to that of many modern states. Throws light on diverse customs.

Mejía Valera, José. Organización de la sociedad en el Perú precolom-

bino hasta la aparición del estado inca. Lima, Compañía de imprenta y publicación 1946. 202 p.

Métraux, Alfred. Ritos de tránsito de los indios sudamericanos. Anales del Instituto de etnología americana (Universidad nac. de Cuyo, Mendoza, Argentina) 1946, VII, 149-160.

Translated from English by Salvador Canals Frau. On initiation of boys, their tests, admission into society of men and age groups.

Métraux, A. Mourning rites and burial forms of the South American Indians. AI 1947, VII, 7-44.

Good descriptions in synthesis of these customs, including abandonment of the dying, preparation of the corpse, vigil, disposal in various forms, grave decorations, mourning customs, disposal of property of the dead, human sacrifice, ghosts, magic, vengeance against murderers, and the weeping salutation.

Meyer, jr., Robert. Calendar of Western folk events, July-Dec. 1947. WF 1947, VI, 257-264.

List by dates,—title, place, explanation, how to reach the place, elevation, average rainfall and temperature.

Molho, Michael. Birth and childhood among the Jews of Salonica. EJ 1947, II, 255-269.

Describes numerous customs and beliefs related to them: birth, barrenness, miscarriage, circumcision, naming, suckling, evil eye, etc. Hebrew text, with English summary.

Moore, E. A. Os dias joaninos. Revista iberoamericana (Mexico, D. F.) 1946, XI, no. 21, p. 109-111.

Describes north Brasil celebration of St. John the Baptist.

Navarrete, Ernesto. Devociones típicas. RDTP 1947, III, 145-150.

Hermandades de San Antón y de San Sebastián. San Pedro en Pastrana y Budia, Guadalajara, Spain.

Olivares Figueroa, Rafael. "Diversiones" pascuales en oriente. RVFC 1947, I, no. 1, p. 81-90.

Describes this kind of dramatic representation, with text and music, based on "Ela pájaro guarandol," a theme probably of indigenous origin and developed by mestizos under missionary guidance in colonial times, presented at Christmas (Dec. 25-Jan. 6) in eastern Venezuela.

Oppenheim, J. D. Jewish customs among the Suriname (Dutch Guyana) population. EJ 1947-1948, III, nos. 1-2, p. 134-124.

As seen in language, food, the dead, health and festivals (New Year, Atonement, Tabernacles).

Patai, Raphael. Marriage among the Marannoës of Meshhed. EJ 1947, II, 165-192, 4 pl.

Describes wedding customs among Jews of Jedid al-Islam, Meshhed, Persia.

Patai, Raphael. Hebrew installation rites; a contribution to the study of ancient Near Eastern-African culture contact. Hebrew union college annual (Cincinnati, Ohio, U. S. A.) 1947, XX, 143-225.

Taking Irstam's list of 27 items compiled from 62 coronation ceremonies in various parts of Africa, author examines features of ancient Hebrew rites of installation of a new king, especially of Saul, and their parallels in negro Africa, finding parallels in 21 of Irstam's 27 items. Concludes annual atonement ritual was patterned after that of priestly consecration and dedication of the tabernacle. From the same Near Eastern source, magical kingship in Israel declined and gave way to the high priest, while in Africa, though delegating much to priestly sorcerers, the king remained in the center of the magical world view of his people.

Pérez, Francisco Edmundo. St. John's day in Barlovento. Washington, D. C., Panamerican union 1947. 4 p.

Catalog and 40 fotos taken by Pérez June 23-25, 1946, at Curiepe, Brión district, Barlovento coast, Miranda state, Venezuela, exhibited first at inauguration of National bureau of folklore research under Juan Liscano at Caracas, then at Bogotá and Havana, and now at the Panamerican union, Nov. 25-Dec. 9, 1947.

Philippson, Ernest Alfred. The three matres or matronae; an ancient cult in the Roman province of the lower Rhine. Michigan alumnus quarterly, Dec. 7, 1946, LIII, no. 10, p. 73-79, 3 il.

Examines evidence of this cult in the Rhineland border region, where Roman, Kelt and German met.

Pires de Almeida, Benedito. Festas e tradições de Tietê. RAMSP 1946, ano XII, vol. CVII, p. 59-77.

Describes festivals of Bom Jesus, São Roque, São Benedito, and São João, customs of Santa Cruz, and Carnival.

Priori, Domenico. Riti funerari abruzzesi. FN 1946-1947, I, nos. 3-4, p. 61-74.

Describes funeral customs of Abruzzi, Italy: agony of death, preparation of corpse, funeral procession, purification rites, consolation, mourning, Day of dead (Nov. 2).

Quijada Jara, Sergio. La tradicional fiesta de la Virgen de la Natividad o de Cocharcas. Sapallanga, Huancayo, Junin, Peru, Imp. Atlántida 1947. 22 p. 7 il. music.

Describes the 4 days' action of this Sept. 8 festival in Sapallanga, with 3 legends about this Virgin and 3 of her miracles. Quechua text of a novena song, with Spanish translation, also of the Negritos or carachaquis dance with music, and text and translation of Collas' and Inca songs.

Rodríguez Mira, Pedro. Oro y verbena; crónicas y cuadros de costumbres de la ciudad de Santa Rosa de Osos. Medellín, Colombia, Imp. deptal. 1946. 403 p.

Author's reminiscences of this village of Antioquia, Colombia, chiefly late 19th century, its folk life and especially a description of Holy Week and Easter festive celebrations, including the Passion of Christ.

Seckar, Alvena V. Slovak wedding customs. NYFQ 1947, III, 189-205.

Described as seen among coal miners in McMechen, West Virginia, U. S. A., with music, words and English translation of songs.

Sickels, Alice L. Around the world in St. Paul. Minneapolis, University of Minnesota press 1945. vi, 262 p.

Reviewed in SFQ 1947, XI, 97-99.

Sorsa, Saverio la. Folklore carcerario; astuzie di delinquenti. FN 1946, I, no. 1, p. 30-32.

Describes Italian prison customs, especially smoking and trade in tobacco.

Splitter, Henry W. Judas-burning in early California. WF 1947, VI, 275-276.

On Saturday before Easter. Reprints account from Maryville news, April 4, 1858.

Taylor, Archer. "Pedro, Pedro!" WF 1947, VI, 228-231.

See earlier R. Hankey, CFQ 1944, III, 29-35. Gives 18 brief explanations of origin of this call on University of California campus at Berkeley, California, U. S. A.

Vaultier, Roger. Les fêtes populaires a Paris. Paris, Myrte 1946. 264 p.

Vlora, Alessandro K. Il rito matrimoniale presso gli albanesi. FN 1946, I, no. 2, p. 55-61.

Weller, Ethelyn. Celebration of July 4, 1811. NYFQ 1947, III, 141-144.

In Erie county, New York, U. S. A.

Wiedermann, Clara. Jussi popolari in Capri. FN 1946-1947, I, nos. 3-4, p. 18-21.

Describes various aspects of folk law in Capri relating to ownership, transfer, sale and inheritance of property.

Zambrano Urdaneta, Oscar. *El velorio de la Santa Cruz. El farol* (Caracas) 1947, VIII, no. lxxxxiiiix, p. 8-9.

Describes this festival of Venezuela.

DRAMA

Altman, George J. *The Yaqui Easter play of Guadalupe, Arizona, III.* MSMC 1947, XXI, 67-71.

Describes burial of Christ, with dance of Pascolas, and some general observations.

Auto de los Reyes Magos. RDTP 1945, I, 730-733.

Text of Daimiel, Ciudad Real, of 1930's.

Boggs, R. S. and Mendoza, V. T. *Representación del drama de la Pasión, en Ixtapalapa, D. F., México* (llamado Las tres caídas de Jesucristo, y representado el jueves y viernes santo en abril de 1945); texto del drama. ASFM 1945 (pub. 1947), VI, 139-178, diagram.

Sources, description of dramatic representation, and text of this marvellous Passion play, as dictated by 2 of its principal performers, collected by Boggs and Mendoza.

Calcaño, Eduardo. *Teatro de títeres: dos comedias para guignoles. Educación* (Caracas) 1947, VIII, no. 48, p. 30-39.

Texts of 2 puppet plays from Venezuela: *El señor Polichinela* and *El señor cura*.

Hood, Margaret Page. *The Devil, St. Michael and the Hermit's bottle.* NMFR 1946-1947, I, 20-28.

Anecdotes concerned with presentation of Los pastores Christmas play in Tres Hermanitas, New Mexico, U. S. A.

Landau, J. M. *Shadow plays in the Near East.* EJ 1947-1948, III, nos. 1-2, p. 176-135.

Deals mainly with popular Arabic shadow plays, sources and themes, the 3 plays of Ibn Daniyal (d. 1311 A. D.), survivals in Egypt and Turkey, Daud al-Manawi, Hasan al-Qashshash, 20th century Egyptian examples, Karagöz in Arabic in Syria and in Palestine.

McAfee, Byron and Barlow, R. H. *Un "cuaderno de marqueses."* El México antiguo (Mexico, D. F.) 1947, VI, nos. 9-12, p. 392-404.

Nahuatl text and Spanish summary of dialog of a drama of the conquest of Mexico by the Spanish, in which figure Cortes, Malinche, Moctezuma, etc.,

no longer represented, obtained in San Cristóbal, Guerrero, Mexico, on river Balsas.

Ramón y Fernández, José. Combate entre moros y cristianos en la Sainza, Orense. RDTP 1945, I, 554-560, 5 fig.

Description and speeches of this widespread folk drama as presented at festival of Nuestra Señora de la Merced in this town of Spain.

ART, CRAFT, ARCHITECTURE, DRESS AND ADORNMENT

Almela Vives, Francisco. El traje valenciano. Valencia 1946. 66 p. 48 il.

Arroyo de Hernández, Anita. Las artes populares en el Canadá. América (Havana) 1946, XXXI, nos. 1-3, p. 40-42.

Badano, Víctor M. Sobre algunos ejemplares interesantes de representaciones plásticas. Revista de la Academia de Entre Ríos Paraná, Argentina) 1946, I, no. 1, p. 11-28, 29 fig.

Describes the 29 pottery fragments il. from museums of Entre Ríos and of Mrs. Amelia Largaia de Crouzeilles, of ancient Chaná Timbú of Parana, which show analogies of theme but not of style with Amazonas.

Bichón, María. En torno a la cerámica de las monjas. Santiago de Chile, Imprenta universitaria 1947. 43 p. il.

Description of this pottery of Chile and study of its historical background. Of Spanish colonial origin, in Convento de Clarisas of Santiago, it acquired a new expression and gained some traditional life in 19th century.

Boyd, E. Saints and saint makers of New Mexico. Santa Fe, New Mexico, U. S. A., Laboratory of anthropology 1946. 139 p. il.

Corso, Raffaele. Emblemi mitici, simbolici e realistici nell-arte popolare italiana. FN 1946-1947, I, nos. 3-4, p. 3-17.

Interesting study of traditional allegorical significance of various human, animal, plant, etc. forms used in Italian folk art, like the tree of life, heart, siren, lamb, dove, lion, etc., and their often long histories.

Donaire Vizarreta, Juan. La poda y la pisa de uvas. FPL 1945, II, nos. 14-15, p. 380-381.

Doyon, Madeleine. Le costume traditionnel féminin (deuxième série); documents de Charlevoix recueillis at présentés. AFLQ 1947, II, 183-189, 17 fig.

Il. descriptions of hats, dresses and shoes. First part pub. 1946, I, 112-120.

Fisher, Kurt. Une amulette du site de Merger. Bulletin du Bureau d'ethnologie (Por-au-Prince) Dec. 1946, p. 41-42.

Describes this art object of Carrier (last) period of Arawak culture in Haiti.

Garate, Justo. Ensayo sobre el tocado corniforme. Gernika, euskajakintza, revista de estudios vascos (St.-Jean-de-Luz, France) 1947, II, 231-243, 6 fig.

On historical origin and diffusion of this form of Bask headdress, and on theboina.

Harrington, M. R. How to build a California adobe. MSMC 1947, XXI, 5-8, 131-138, 162-170, 32 fig.

Explains making of adobe bricks, and dwelling construction with them, as well as fixtures.

Kelly, Isabel. Excavations at Apatzingán, Michoacán. New York 1947. 227 p. 24 pl. 100 il. 27 tables. (Viking fund pubs. in anthropology no. 7.)

Excellent, abundantly il. description of various bowls, figurines, drums, pipes, objects of personal adornment, etc. of clay, bone, shell, stone, metal, etc., and a section on mortuary customs, of these early indigenous, sedentary, mound-building people with negligible Tarascan contacts, apparently an island of local culture.

Lichten, Frances. Folk art of rural Pennsylvania. New York, C. Scribner's sons 1946. xiv, 276 p.

Ligers, Ziedonis. Die Heuernte in Lettland. ASTP 1947, XLIV, 186-219, 18 il.

Fine detailed description of hay harvesting in Lithuania.

Martín Gil, Tomás. Ultimos descubrimientos arqueológico-artísticos en la provincia de Cáceres. Revista de estudios extremeños (Badajoz, Spain) 1946, II, 405-418, 25 fig.

Describes Roman mosaics and architectural remains of folk art and craft interest for this western region of Spain.

Massicotte, E. Z. Deux inventaires de costumes féminins. AFLQ 1947, II, 139-143.

Inventories of 1659 and 1803 of items of clothing of two French Canadian ladies, the first being a princess just arriving from France.

Museo folklórico provincial. Guía. Tucumán, Argentina 1947. 67 p. 24 il. (Pub. III, año III.)

Guide explaining objects in this museum. The northern Argentine ranch.

Wooden objects. Hand loom. Leather. Metals. Horn and bone. Pottery. Musical instruments. Textiles. Straw and reed. Misc. List of placenames of indigenous origin.

New Mexico santeros; from the Austin-Applegate ms. on Spanish colonial arts. NMFR 1946-1947, I, 9-10.

On these artisans and their art.

Nimo, Agustín F. *Arqueología de Laguna Honda* (Yucat, Córdoba). Córdoba, Argentina, Imprenta universitaria 1946. 71 p. 11 pl. 23 fig. (Instituto de arqueología, lingüística y folklore, XV.)

Describes objects of clay, stone and bone. Concludes primitive inhabitants of this region were Comechingones, related to those of the Litoral, and on periphery of areas of diffusion of different cultures.

O'Neale, Lila M. *Textiles of highland Guatemala*. Washington, D. C., Carnegie institution of Washington 1946. x, 320 p. 130 il. (Pub. 567.)

Pennsylvania Dutch designs . . . , collected and printed by John Fisher, Thomas Harris, Gilbert Lugar, and Roy Bitzer. Millersville, Lancaster county, Pennsylvania, U. S. A., State teachers college 1946.

Perea y Alonso, Sixto. *El numeral uno*. Boletín de filología (Montevideo) 1946, V, nos. 31-33, p. 5-28.

Of interest are considerations on bases and methods of numerical calculation among indigenous peoples of the New World.

Satterthwaite, Linton. *Concepts and structures of Maya calendrical arithmetics*. Philadelphia, Pennsylvania, U. S. A., University museum 1947. vii, 168 p. 82 tables. (Museum of the University of Pennsylvania and the Philadelphia anthropological society, joint pubs. no. 3.)

Vigesimal Maya numbers, year-week cycles, Tzolkin cycle and other rounds, counters, current and elapsed time concepts, calculating procedures, etc.

Southwest museum. *Typical Indian dwellings of the United States*. Los Angeles, California, U. S. A., Southwest museum [1947?]. One black and white print, 43 by 60 cm.

Sketches of 22, set in their proper location on a map of U. S. A.

Speck, Frank G. and Hassrick, Roy B. and Carpenter, Edmund S. *Rappahannock taking devices: traps, hunting and fishing*. Philadelphia, Pennsylvania, U. S. A., University museum 1946. 19 p.

30 fig. (Museum of the University of Pennsylvania and the Philadelphia anthropological society, joint pubs. no. 1.)

Box, springpole noose, one and four log deadfall, pen and pen fall, springpole rabbit snare, "fishnet," board deadfall, cagefall, baited hook, and box-fall traps. Rabbit drive, club, bow, sling, blinds and calls, and pronged pole hunting. Hook, spear, poison, weir, and other types of fishing.

Speck, Frank G. Catawba hunting, trapping and fishing. Philadelphia, Pennsylvania, U. S. A., University museum 1946. 33 p. 34 fig. (Museum of the University of Pennsylvania and the Philadelphia anthropological society, joint pubs. no. 2.)

Bow, sling, club, blowgun, dog, and various trap hunting methods. Trap, spear, bow, poison, hook, trot line, and bush netting fishing. Canoe, mule, torch, etc. types of transportation and communication.

Stewart, Kenneth M. Mohave hunting. MSMC 1947, XXI, 80-84.

Data obtained from Mohave Indians at Needles, California, and Parker, Arizona, U. S. A., about hunting deer, sheep, rabbits, etc.

Taylor, Edith S. and Wallace, William J. Mohave tattooing and face-painting. MSMC 1947, XXI, 183-195, 8 fig.

Good il. description of them, paints, processes and designs used.

Tichy, Marjorie F. A ceremonial deposit from the Pajarito plateau. P 1947, LIV, 227-237.

On collection of c. 150 prayer sticks from cave near Puy ruins.

FOOD AND DRINK

Alimentación. RDTP 1946, II, 496-500.

Describes various folk foods from Albacete, Asutrias and Pontevedra, Spain.

Antolínez, Gilberto. Una bebida de Güiria: el mabí. OTLV 1947, IX, no. 97, p. 12-14.

Describes this "ginger beer" and gives its recipe.

Calella, Plácido de. Tobacco en las tribus siona. ACA 1945, III, nos. 9-10, p. 39.

Cartagena, Alberto de. Datos preliminares sobre el tabaco entre las tribus yukuna y miraña. ACA 1945, III, nos. 9-10, p. 39-41.

Castellví, Marcelino de and Delgado V., Jorge R. Materiales etnobotánicos sobre el tabaco y la coca: sus nuevas áreas. ACA 1944, II, nos. 4-8, p. 161-164.

Monconill, Gaspar M. Manera cómo preparan la 'coca' los indios uitoto en general. ACA 1945, III, nos. 9-10, p. 41-43.

Also on preparation of tobacco.

Muelle, Jorge C. La chicha en el distrito de San Sebastián. Revista del Museo nacional (Lima) 1945, XIV, 144-152.

Describes the processes of making this folk drink in this district of Cuzco, Peru, and details of its sale, place in social life and beliefs.

Pupiales, Mateo de. La coca entre la tribu uitoto de Tarapaca y Piñuña Negro. ACA 1945, III, nos. 9-10, p. 43-44.

Ramos Espinosa, Alfredo. Las cosas de la alimentación en la Historia de Sahagún. ASGH 1946, XXI, 149-156.

On grain, seeds, flour and bread, honey and pulque, fruit and vegetables, animal products, atoles, minerals, and water, as described by this 16th century Spanish historian among Mexican Indians. Pub. in Boletín de la Sociedad mexicana de geografía y estadística 1944, LIX, nos. 1-2.

Rengord, A. Cuestionario esquemático o plan de estudio de la coca, de las drogas narcóticas. ACA 1945, III, nos. 9-10, p. 44-45.

Rousseau, Jacques. Enthnobotanique abénakise. AFLQ 1947, II, 145-182, 9 fig.

These tribes of Maine, New Hampshire, New Brunswick and Nova Scotia, U. S. A. and Canada, fled to New France in 1700. Notes on informants, bibl. and index. List of botanical names, often with French and Indian equivalents, and brief indication of their use as foods, cures, etc.

Tulcán, Ildefonso. Datos sobre el uso de la coca entre la tribu uitoto del Peneya y algunos indios caucanos. ACA 1945, III, nos. 9-10, p. 45-47.

BELIEF, WITCHCRAFT, MEDICINE AND MAGIC

Adams, Samuel Hopkins. Our forefathers tackle an epidemic: the cholera of 1832. NYFQ 1947, III, 93-101.

Folk cures on a community scale, in New York, U. S. A.

Aguirre Beltrán, Gonzalo. La medicina indígena. AI 1947, VII, 107-127.

Analysis of basic concepts and beliefs among Mexican Indians regarding ills and their cures, prognostication, etc.

Alonso, Dámaso. El saúco entre Galicia y Asturias (nombre y superstición). RDTP 1946, II, 3-32.

On names of the elder tree in this region of Spain. Finds Latin *benedictu* to be a common root among them, and examines beliefs in its medicinal and magical powers. Finds it blessed by St. John and in the church.

Antolínez, Gilberto. *Mitología americana: el ser supremo*. OTLV 1947, IX, no. 93, p. 2-4.

Describes mythological beliefs of various South American Indians.

Antolínez, G. *Mitología indígena: el señor de los araguatos llorones*. OTLV 1947, IX, no. 95, p. 9-12.

Misc. beliefs based on the monkey, in Latin America.

Antolínez, G. *Folklore oriental de Venezuela: el tigüitigüito*. OTLV 1947, IX, no. 96, p. 10-12.

Identifies this water bird of the Orinoco valley with beliefs that it symbolizes spirit of evil.

Azuz, Menahem and Patai, Raphael. The wedding of demons in Gallipoli and Jerusalem. EJ 1947, II, 283-285.

Here it was believed stones falling at night in patio was sign demons had chosen that house to hold their wedding and house must be abandoned for about a month.

Barre, Weston la. Primitive psychotherapy in native American cultures: peyotism and confession. Journal of abnormal and social psychology 1947, XLII, 294-309.

On beliefs and ceremonial practices of Indians of western U. S. A., Mexico, Central America, and Peru, related to peyote and confession, with analysis of their psychotherapeutic value.

Barre, W. la. Kiowa folk sciences. JAF 1947, LX, 105-114.

Misc. beliefs about peyote, snakes, human life, etc., and list of descriptive names for other tribes.

Barreda, Fernando. Del folklore marítimo santanderino: los movimientos de las mareas y la muerte humana. Boletín de la biblioteca Menéndez Pelayo (Santander, Spain) 1945, XXI, no. 3.

On belief that sick do not die during high tide.

Belli, Próspero L. La esfinge mitológica de la civilización nazca. ASGH 1946, XXI, 253-256.

Study of this diety of ancient Peru as portrayed on pottery, il. beliefs about its appearance and qualities.

Bushnell, John H. Medical folklore from California. WF 1947, VI, 273-275.

18 folk cures.

Busse, Ora S. Indiana folk beliefs, omens and signs. HF 1947, VI, 14-26.

288, about animals, cures, weather, moon, stars and planting, good and bad luck, love and marriage, and the human body.

Calella, Plácido de. Datos mitológicos de los huitotos de la Chorrera. ACA 1944, II, nos. 4-8, p. 33-37.

Outlines data on mythological and other beliefs of supernatural beings.

Calella, P. de. Breves notas mitológicas de los huitotos de Santa Clara. ACA 1944, II, nos. 4-8, p. 38-40.

Outline data on mythological and other beliefs.

Carter, George F. A California account of uses of medical herbs. WF 1947, VI, 199-203.

A descriptive account of Mrs. Peters, born 1859 in Santa Isabel.

Chiapparro, Giuseppe. Spigolature di folklore campano: scongiuri e formule contro gli uccelli e le serpi. FN 1946, I, no. 2, p. 40-44.

Gives various forms of exorcisms and formulas against birds and snakes, from Italy.

Creencias y supersticiones. RDTP 1945, I, 772-775.

Misc. beliefs from various parts of Spain.

Dobie, J. F. Do rattlesnakes swallow their young? TFSP 1946, XXI, 43-64.

Cites many cases of incidents told by a variety of informants who claim to have seen a mother rattlesnake swallow her young as protection against impending danger, to substantiate this widespread belief.

Domínguez, Luis Arturo. Folklore venezolano: velorio de cama y calvario de velas. El país (Caracas) June 22, 1947, año III, no. 1,236, 2nd part, p. 9, 14.

Describes 3 ways of bewitching a person, as for example, a girl to gain power over a man she loves or wishes to control.

Dorson, Richard M. Blood stoppers. SFQ 1947, XI, 105-118.

Describes magic formulas for stopping flow of blood from wounds and other cures current in Michigan, U. S. A.

Enríquez Córdoba, Gerardo. Materiales para la sicodemología nariñesa; supersticiones acerca de la calavera de un "angelito." ACA 1944, II, nos. 4-8, p. 87-93.

Enríquez Córdoba, G. and others. Supersticiones de la mitad meridional de Colombia; glosario, introducción y notas por . . . ; dis-

tribución de materiales por Jorge R. Delgado y G. Enríquez C.; muestras, cuestionarios, instrucciones por Rosendo de Sidamunt; edición hecha bajo la dirección de Marcelino de Castellví. ACA 1944, II, nos. 4-8, p. 94-120.

Farm lore. NYFQ 1947, III, 256-258.

Quite a list of wart remedies from New York state, U. S. A.

Fernandes, Florestan. Aspectos mágicos do folclore paulistano. Sociologia (São Paulo, Brasil) 1944, VI, no. 2, p. 79-100; no. 3, p. 175-196.

Gallardo de Alvarez, Isabel. Medicina popular y supersticiosa. Revista de estudios extremeños (Badajoz, Spain) 1947, III, nos. 1-2, p. 179-196.

On evil eye and snakes in beliefs of Extremadura, Spain.

Girard, Rafael. Influencia religiosa en la vida social y económica de los chortís. AI 1947, VII, 297-314.

Penetrates beliefs of these Indians of Honduras.

Guerra, Lucas. Traducción y comentario de una de las oraciones incaicas de Cristóbal de Molina. Revista de la sección arqueológica de la Universidad nac. del Cuzco, Peru 1946, I, no. 3, p. 148-167.

On this 16th century Cuzco chronicler of the Incas and his work. Examines in detail previous Quechua texts and translations of this prayer to the Creator, Wirakcocha, for protection and long life, and its philosophic-religious import.

Holmer, Nils M. and Wassén, Henry. Mu-igala, or the way of Muu, a medicine song from the Cuna Indians of Panama, with translation and comments, by . . . , after an original record by the Cuna Indian, Guillermo Haya. Göteborg, Sweden, Elander 1947. 95 p. 4 fig.

Normalized Cuna text, English translation and notes, synopsis of contents with comparative notes, including a wealth of beliefs related to birth (at which this song is sung) of the Cunas and Panama.

Ibero, Juan. El secreto de la xana. RDTP 1945, I, 609-627.

On beliefs about these imaginary beings of Asturias, Spain.

Lastres, Juan B. Las curaciones por las fuerzas del espíritu en la medicina aborígen. Revista del Museo nacional (Lima) 1945, XIV, 27-81.

Studies indigenous Peruvian folk cures, especially in psychotherapy.

hypnotherapy and psychoanalysis, procedures used empirically, as seen in medicine magic, dances, etc.

- Lima, Emirto de. Piedras milagrosas. Orientación musical (México, D. F.) 1947, VI, no. 63, p. 3-4.

Misc. data on piedra de ara, imán, etc., from northern Colombia, where beliefs about stones are always of a helpful and protective nature, never the opposite.

- Lis Quibén, Víctor. Medicina popular gallega. RDTP 1945, I, 694-722.

Epilepsy, amayadas, angina, belidas, cramps, baldness, catarrh, sciatica, pregnancy, possessed, skin and eye diseases, enganido, envy, erysipelas, espiñela, hemorrhage, wounds and herpes.

- Maffei, Antonio. Un'eccezione alle regole lunari. FN 1946, I, no. 1, p. 41-42.

The exception is that the day of the week (Monday, Tuesday, etc.) on which falls Christmas in the current year is exempt from the common beliefs among Italian farmers as to what should be done when the moon is waxing or waning. Tries to explain origin of this belief.

- Meyerhof, Max. Arab medicine among the Jews of the Yemen. EJ 1947-1948, III, nos. 1-2, p. 188-183.

Gives in English a notion of concepts of medicine found in ms. written in Yemen c. mid 19th century by a rabbi, in Hebrew characters, faithfully preserving a text by a Yemenite sultan of 700 years ago.

- Nunes Pereira. A casa das Minas; contribuição ao estudo das sobrevivências daomeianas no Brasil. Rio de Janeiro, C. Mendes Junior 1947. 65 p. 12 pl. 2 fig. (Pubs. da Sociedade brasileira de antropologia e etnologia, no. 1.)

Vivid description of religious and magic practices of a group of negroes in São Luiz do Maranhão, which author identifies with African survivals of Dahomey.

- Olivares Figueroa, Rafael. Oraciones mágicas. Elite (Caracas) March 15, 1947, XXII, no. 1,119, p. 19.

Prayers to Jesus, Mary, Sts. Bartholomew, Lorenzo, Marcos de León, Luis Beltrán, Blas, etc., against the Devil, evil eye, various animals, etc.

- Olivares Figueroa, R. Folklore venezolano: creencias y prácticas supersticiosas sobre la piedra imán. El país (Caracas) May 4, 1947, año III, no. 1,187, 2nd part, p. 9-10.

How it is used, its accompanying prayer and what it is believed to be good for.

Olivares Figueroa, R. Oraciones mágicas. El país (Caracas) March 23, 1947, año III, no. 1,148, 2nd part, p. 9-10.

Collection of magic prayers from Venezuela to San Francisco to get a soul out of Purgatory, against temptations of the Devil, to safeguard from dangers, invoking aid of the Devil (cuervo), and for encouragement.

Opler, Morris Edward. Mythology and folk belief in the maintenance of Jicarilla Apache tribal endogamy. JAF 1947, LX, 126-129.

Collection of beliefs about the bad things that will happen to a member of this tribe who marries into various neighboring tribes.

Patai, Raphael. Man and temple in ancient Jewish myth and ritual. Edinburgh, etc., Thomas Nelson and sons 1947. ix, 227 p.

Emphasizes the social aspects of man's approach to the operations of nature and combines the resources of anthropology and Rabbinical literature to study man's early organized efforts in the Near East to secure wellbeing with aid of the supernatural, in seasonal rituals centered in temples, especially the central position of the Temple of Jerusalem, with its rich Israelite myths, in the functioning of the world, and the superseding of the institutional by the personal aspect of man as the responsible agent for maintenance of the cosmic order.

Peckham, Howard H. A question on weather lore. HF 1946, V, 163.

A Michigan, U. S. A., version of "Evening red and morning gray."

Portugal, Evaristo L. Del folklore arequipeño: las brujas de Huaranguillo. FPL 1946, II, no. 17, p. 479.

Randolph, Vance. Ozark superstitions. New York, Columbia university press 1947. x, 367 p.

Beliefs about weather, crops, livestock, the household, water witches, medicine, power doctors, courtship, marriage, pregnancy, childbirth, ghosts, animals, plants, witchcraft, death, burial, etc., from Ozark mountains of Arkansas and Missouri, U. S. A., including legends, tales, rimes and sayings and beliefs, collected by author during long residence there since 1920, written in a very readable style. Bibl. and index.

Relihan, Catherine M. Farm lore: folk remedies. NYFQ 1947, III, 81-84, 166-169.

Risco, Vicente. Creencias populares gallegas: el "lobishome." RDTP 1945, I, 514-533.

On werewolf beliefs of Galicia, Spain.

Risco, V. Creencias gallegas: la procesión de las ánimas y las premoniciones de muerte. RDTP 1946, II, 380-429.

Cult of dead in Galicia, Spain. Procession of souls, its names, ceremonies,

carrier of the cross, interpretation, etc. The procession and premonitions of death. The Bear society.

Rodríguez Rivera, Virginia. Baños mágicos. RHM 1945, XI, 170-180.

Describes manner of bathing newborn infants and mothers after childbirth among different indigenous groups in Mexico, St. John's day bath in Mexico City, and various other types of bath in Mexico, with their rituals and beliefs, with some analogs from other parts of the world.

Rodríguez Rivera, V. Muñecos mágicos. RHM 1945, XI, 344-348.

Describes dolls made for use in witchcraft practices, such as seeking harm or love of person represented, and way they are used, il. with cases from Zacatecas, Michoacan and Pueblo, in Mexico, with some comparative material from Peru, Argentina and Spain.

Rogers, E. G. "I wish I may, I wish I might." TFSB 1947, XIII, 36-41.

Lists a great variety of circumstances believed to make a wish come true, or indicating whether or not it will come true.

Roque, Joaquim. Rezas e benedizuras populares (etnografia alentejana). Beja, Portugal, Minerva commercial de Carlos Marques 1946. 117 p. 9 fig.

Fine collection from Portugal of magic formulas, verses, etc., usually in the nature of a Catholic invocation, to effect various cures, etc. Texts are given and their method of application explained. Also amulets and their application are described. Prayers. Witches, werewolves and apparitions.

Rousseau, Jacques and Raymond, Marcel. Etudes ethnobotaniques québécoises. Montreal, Canada, Arbour et Dupont 1945. 134 p. (University of Montreal pub. 55.)

List of plants with their cultural and therapeutic values of Canadian Indians of Caughnawaga, Ile aux Coudres and Tête de Boule.

Rousseau, J. Ethnobotanique abénakise. AFLQ 1947, II, 145-182, 9 fig.

These tribes of Maine, New Hampshire, New Brunswick and Nova Scotia, U. S. A. and Canada, fled to New France in 1700. Notes on informants, bibl. and index. List of botanical names, often with French and Indian equivalents, and brief indication of their use as food, cures, etc.

[Sapahaqui, D. F. and M. F.] Posnansky, Arthur. Sección de farmacopea indígena: publicación del ms. "De la naturaleza, cualidades y grados de árboles, frutos, plantas, flores, animales y otras cosas esquicitas y raras del nuevo orbe del Perú," por David F. y Manuel F. Sapahaqui, 1699. La Paz, Pubs. de la

Sociedad geográfica de La Paz y Sociedad arqueológica de Bolivia, July 1943. 15 p. (Anexo a los Anales de arqueología de Bolivia, con anexo de la Revista de lingüística y farmacopea indiana, 1943, I, no. 1.)

Gives many remedies.

Schnepp, Gerald J. El concepto de mana; versión española de Javier Romero. *Acta anthropologica* (Mexico, D. F.) 1947, II, no. 3, p. 1-107.

English summary in *Primitive man* 1932, V, no. 4, p. 53-61. Tries to clarify, through a world comparative geographic study, the concept of beliefs regarding this impersonal supernatural but not life-giving power, either good or evil, derived from souls, spirits or supernatural beings, as seen in the Melanesian concept of mana, the Bantu lunyensu, the Iriquois orenda, etc.

Sherwood, Merriam. Magic and mechanics in medieval fiction. *Studies in philology* (University of North Carolina) 1947, XLIV, 567-592.

A collection of descriptions of curious mechanical playthings and "automata" devices described by medieval writers of various countries of Europe, chiefly for entertainment, but perhaps also reflecting and sustaining certain beliefs.

Sojo, Juan Pablo. El negro y la brujería en Venezuela. *El farol* (Caracas) 1947, VIII, no. 97, p. 16-21.

Sojo, J. P. El negro y la brujería en Venezuela. *RVFC* 1947, I, no. 1, p. 19-54, 3 il.

Indian and Spanish witchcraft. Witch-religious arts of the negro. Priest and curer. Fetichism and animism. Witch and magico-religious societies. Witch doctors, prophets and curers.

Sorsa, Saverio la. Note di terapia popolare: la cura delle malattie degli occhi. *FN* 1946, I, no. 2, p. 23-26.

Describes various cures for evil eye, from Italy.

Taboada, Jesús. La medicina popular en el valle de Monterrey, Orense. *RDTP* 1947, III, 31-57.

Describes numerous folk cures, magic origin of sickness, and 48 proverbs dealing with health and sickness.

Tallant, Robert. Voodoo in New Orleans. New York, Macmillan 1946. viii, 247 p.

Reviewed in *SFQ* 1947, XI, 99-100.

Vivaldi, Raoul. Note di medicina popolare. FN 1946-1947, I, nos. 3-4, p. 33-38.

On various Italian folk cures.

Wonderly, William L. Textos en Zoque sobre el concepto del nagual. TM 1946, II, no. 2, p. 97-105.

Zoque texts with Spanish translation from Copainalá, Chiapas, Mexico, describing witchcraft beliefs.

Zayas Bazán y Perdomo, Héctor. La medicina de los indocubanos. ASGH 1946, XXI, 99-116.

The Indian in Cuba, his origin, before European discovery, characteristics of the Siboney, the Taina, influence of religious ideas on medicine of the Behique and Boito, their medical practice and primitive pharmacopea.

Zlotnik, J. L. The nameless ones. EJ 1947, II, 217-225.

On Jewish belief that (wicked) dead forget their names when angels ask and can have no part in hereafter, and ensuing charms and naming customs. Hebrew text with English summary.

FOLKSPEECH

Almayor González, Oliva. Carta geográfica de "álara." RDTP 1946, II, 148-149.

Alonso, Amado. Trueques de sibilantes en antiguo español. Nueva revista de filología hispánica (Colegio de México, Mexico, D. F.) 1947, I, 1-12.

Organized presentation of examples in which they occur (s-ç, s-x, s-z, s-g, c-ch), fixing conditions in which they occur, thus clarifying somewhat the problem. Correlation between voiced and voiceless was more firmly established than differentiation between points of articulation.

Alonso, Dámaso. "Junio" y "julio" entre Galicia y Asturias. RDTP 1945, I, 429-454.

On the forms of the names of these 2 months in this region of Spain, how the problem of their similarity was handled elsewhere in Romance territory, and how the need was felt for distinguishing the names of Sept., Oct., Nov. and Dec.

Arnold, Jane W. The language of delinquent boys. AS 1947, XXII, 120-123.

List of slang words current in Boys' industrial school near Lancaster, Ohio, U. S. A.

Azael (hermano marista). Dialectología estudiantil del juego del trompo. ACA 1945, III, nos. 9-10, p. 61-67.

Bishop, jr., Joseph W. American army speech in the European theater. AS 1946, XXI, 241-252.

Catch phrases, arms and equipment, etc., forbidden phrases, borrowings, official jargon and misc. words and phrases which became current among U. S. soldiers in 1940's during their occupation in Europe.

Boggs, R. S. and Kasten, Lloyd and Keniston, Hayward and Richardson, H. B. Tentative dictionary of medieval Spanish, compiled by . . . Chapel Hill, North Carolina, U. S. A. 1946. xxiii, 537 p. Mimeo. in 2 vol.

Uniform consolidation of vocabularies of Cid, Berceo, Apolonio, Conde Lucanor and Libro de Buen Amor, by a committee of the Old Spanish group of the Modern language association of America, indicating variant spellings, etyma, meanings and special locutions, citing references, prepared as a basis for future work, with full set of rules of entry. Of folklore value in citing old, dated, literary examples of a number of words still surviving in various places in Spanish folkspeech.

Borrelli, Nicola. Numismatica popolare; denominazioni, tradizioni, leggende. FN 1946, I, no. 1, p. 3-11.

Discusses Italian folk names for various coins and monetary denominations, with traditional materials explaining how they got their names.

Bowman, J. N. The rose of Castile. WF 1947, VI, 204-210.

Cites colonial California, U. S. A., historical references to this flower, and tries to identify it botanically.

Brewster, Paul G. Smart sayings from Indiana. HF 1947, VI, 50-54.

A list of 92. Addenda of 89 by William Hugh and Violet Jansen, p. 54-56.

Brewster, P. G. Names, novel and nonsensical. HF 1946, V, 157-161.

List of Christian names of men and women, gleaned chiefly from U. S. employment service offices in Bloomington and Bedford, Indiana, U. S. A.

Caviglia, hijo, Buenaventura. Antocaiones sobre el vocablo *cantramilla*. Boletín de filología (Montevideo) 1945, IV, nos. 28-30, p. 5-118, 45 il.

On origin and meaning of this word, considered with various related words, or those with which it has been confused.

Chaves de Melo, Galdstone. A língua do Brasil. Rio de Janeiro, Agir 1946. 187 p.

Chrétien, C. D. Comments on naval slang. WF 1947, VI, 157-162.

Comments in general and on the meaning of various words in J. L. Rioridan's American naval slang in the Pacific in 1945, pub. in CFQ 1946, V, 375-390.

Coen Anitua, Arrigo. Vocablos y voquibles. Boletín de filología (Montevideo) 1946, V, nos. 31-33, p. 105-108.

On *dintel*, *umbral*, *síndrome* and *Gutierre*.

Domínguez Domínguez, Sara. Carta lingüística de "tiragomas." RDTP 1946, II, 292-293.

Drummond, A. M. Linguistic material in David Thomas' 'Travels through the western country.' AS 1947, XXII, 207-209.

From New York to Indiana, U. S. A., in 1816, pub. 1819. On pronunciation of placements, remarks on current phrases, vocabulary, etc.

Dudley, Fred A. 'Swarp' and some other Kentucky words. AS 1946, XXI, 270-273.

Recorded, with meanings, from Rowan county, Kentucky, U. S. A.

Dunlap, A. R. Trends in the naming of tri-racial mixed-blood groups in the eastern United States. AS 1947, XXII, 81-87.

White-negro-Indian mixed group names like Brass Ankles, Croatans, Cajuns, etc., showing social pressure to adopt names to distinguish from other groups, often haphazardly.

Fonseca, A. Notas de la lengua de Segovia. RDTP 1945, I, 679-689.

Chiefly phonetics and vocabulary.

Galmés de Fuentes, Alvaro and Catalán Menéndez-Pidal, Diego. Un límite lingüístico. RDTP 1946, II, 196-239, map.

A north-south limit in Asturias, Spain, just west of Cangas de Onís.

García Bermejo, Sara. Contribución al vocabulario de Tierra de Campo. RDTP 1946, II, 474-488.

Alphabetical list of words with meanings.

García de Diego, Vicente. Dialectología. RDTP 1945, I, 419-428.

Fine appeal to collaborators on what sort of information on folkspeech should be sent in, type of problems that deserve consideration, and on the linguistic atlas of Spain.

García de Diego, V. Manual de dialectología española. Madrid, Cultura hispánica 1946.

García Martínez, Ginés. El habla de Cartagena y sus alrededores marítimos. RDTP 1946, II, 458-473.

Chiefly on pronunciation, also a little on morphology, and a short vocabulary.

García Morales, Alfonso and Sánchez López, Ignacio. Voces murci-

anas no incluidas en el Vocabulario murciano de García Soriano. RDTP 1945, I, 690-693.

Alphabetical Spanish word list with meanings, of Murcia, Spain.

Gómez Pascual, María Angeles. La Gacería. RDTP 1946, II, 648-653.
Near Segovia. Its vocabulary.

González y González, Juan. Nombres de la codorniz. RDTP 1947, III, 111-112.

González Mendilaharsu, Carlos M. Heráldica y apellidos vascos en el Uruguay. Boletín de filología (Montevideo) 1946, V, nos. 31-33, p. 69-78.

Gutiérrez, María del Carmen. Carta de carcoma de madera. RDTP 1946, II, 150-151.

Hamilton, Delbert W. Pacific war language. AS 1947, XXII, no. 1, part 1, p. 54-56.

List of words and meanings collected by author in the South Pacific, Philippines and Japan, 1944-1946, of U. S. soldiers' slang.

Holmer, Nils. Critical and comparative grammar of the Cuna language. Etnologiska studier (Göteborg, Sweden) 1947, no. 14, x, 219 p.

Describes the phonetic system and historical aspect and gives a grammatical sketch of the Indian language of the San Blas coast of Panama. Finds Kagaba only language unmistakably akin to Cuna, which also contains an important strain of Chibcha words, yet at one time was independent of Chibcha.

Hunter, Edwin R. Verb+adverb=noun. AS 1947, XXII, 115-119.

List of nouns current in U. S. A. in folkspeech made by combining a verb and adverb, like brushoff, crackup, getaway, layout, etc.

Hutson, Arthur E. Gaelic loan words in American. AS 1947, XXII, no. 1, part 1, p. 18-23.

Includes a number of words widely current in U. S. A. in folkspeech, many brought by Scottish and Irish Gaelic in 19th century, like shanty, shebang, slug, slew, smithereens, puss, hooligan and shindig.

Jijena Sánchez, Rafael. El destrabalanguitizador. OTLV 1947, IX, no. 98, p. 19-21.

9 tongue-twisters—from Argentina?

Kany, C. E. Some aspects of Bolivian popular speech. HR 1947, XV, 193-205.

Treats various points of syntax concerning the different parts of speech.

Kenny, Hamill. West Virginia place names; their origin and meaning, including the nomenclature of the streams and mountains. Piedmont, West Virginia, U. S. A., Place name press 1945. xii, 768 p.

1936-1942 author spent compiling this fine large work of more scholarly than popular interest. Libraries, maps, histories, local sages and tradition combine to make this an excellent historical, philological and folkloric compilation, with introd. essay, text alphabetically arranged, with crossreferences, giving for each name its location, map spellings, meaning and pronunciation when important, bibl. and index. For Indian names, facts are set forth for examination, but not for dissection. Introd. studies Indians, pioneer life and history as reflected in these names.

Key Ayala, Santiago. La piedra parlante de La Guaira. El país (Caracas) July 20, 1947, III, no. 1,264, 2nd part, p. 9.

Explains origin and meaning of Venezuelan folk expression "Hasta aquí me truxo el río."

Lira, Jorge A. Diccionario kkechúwa-español. Tucumán, Argentina, Miguel Violetto 1945. 1200 p. (Universidad nac. de Tucumán, pub. 369; Departamento de investigaciones regionales, Instituto de historia, lingüística y folklore, XII.)

Alphabetical list of Quechua words with meanings explained in Spanish, including proper names of some places, legendary persons, etc., and names of games, food plants, musical instruments and many other things of folklore interest. This enormous mass of material, says the author, was collected in Quechua centers like Cuzco, Puno and Apurímac, in years of travel in search of the most exact and colloquial meanings of some 15,000 words.

Loomis, C. G. Jonathanisms: American epigrammatic hyperbole. WF 1947, VI, 211-227.

"To a single creature, object, force of nature, ability, or quality is attributed an excess of inherent possession which aims at the production of a derisive risibility . . . perhaps the initiating force behind the longer, exaggerated anecdote," or tall tale. List of 177 gleaned from U. S. journalistic literature of 1840's and 1850's.

López Piñero, María Carmen. Nombres de la vaina de las legumbres. RDTP 1946, II, 641-647.

López Piñero, Pilar. Encuesta sinonímica de "hoguera" y "llama." RDTP 1947, III, 96-105.

Luz Santiago, María de los Angeles and Prieto Carrasco, Concepción. Palabras más típicas de Palencia. RDTP 1945, I, 667-678.

Alphabetical Spanish word lists of common words with meanings and of placenames with origin, of Palencia, Spain.

McAfee, Byron. The Techialoyan codices: codex E, of Cempoallan, Hidalgo. TM 1946, II, no. 2, p. 141-149.

Nahuatl person and place names with literal English translations.

Malaret, Augusto. Diccionario de americanismos: novísimo suplemento. Boletín de filología (Montevideo) 1945, IV, nos. 28-30, 136-159.

List of words with meanings and places where they are used. Supplements author's previous lists.

Malaret, A. Los americanismos en la copla popular y en el lenguaje culto. New York, S. F. Vanni 1947. 259 p.

Exploring rich published collections of folksongs, cited in bibl., from Chile, Venezuela, Dominican Republic, Puerto Rico, Argentina, Mexico, Cuba, Colombia, Peru, Bolivia, Ecuador, Salvador, Nicaragua, Panama, Guatemala, and other regions of Spanish America, author cites, p. 15-185, an alphabetical list of typically American Spanish words found in them, American nations in which they are found, their meanings, and quotes a few verses showing context in which they occur. In another alphabetical list, p. 191-253, author cites Spanish American words, countries in which they are current, meaning, a passage in which word is used, author and title of work from which it is taken, with date, showing the literary contributions of American authors to the Spanish language.

Martínez Vigil, Carlos. Nuevos arcaísmos. Boletín de filología (Montevideo) 1945, IV, nos. 28-30, p. 160-179.

Cites many words from older language of Spain and their occurrence in modern Spanish American countries.

Maurer, David W. The argot of the three-shell game. AS 1947, XXII, 161-170.

Survey of history of this gambling game and excellent description of it, with a list of its vocabulary explained.

Montero Pérez, Ana María. Nombres del corazón de la pera. RDTP 1947, III, 151-152.

Morán, César. Lenguaje de la fauna traducido al castellano. RDTP 1947, III, 68-77.

On onomatopoeic words in Spain to represent sounds of various animals, and folk verses il. what they say, especially from Sorihuela, Salamanca, Spain.

Morris, J. A. Gullah in the stories and novels of William Gilmore Simms. AS 1947, XXII, no. 1, part 1, p. 46-53.

Says the negro Tom, in *The book of my lady*, 1833, was probably the first negro character to speak accurate Gullah in an American short story. Gullah is spoken by negroes of the Sea Islands and coast of South Carolina, Georgia and northeast Florida, U. S. A. Passages of this folkspeech are examined.

Muelas, Aurelia. Sinonimia de "azada." RDTP 1946, II, 278-285.

Nellis, Jane Goodner. Sierra Zapotec forms of address. IJAL 1947, XIII, 231-232.

Greetings, titles used with greetings, and beseeching title.

Neuman, Joseph. Yiddish idioms. EJ 1947-1948, III, nos. 1-2, p. 95-97.

Olano Silva, Víctor. Toponimia gallega. RDTP 1945, I, 653-666.

On placenames of Galicia, Spain.

Palmer, Francis W. Gleanings for the DAE supplement. AS 1947, XXII, 199-206.

Misc. of supplementary data for Dictionary of American English: 44 earlier dates of words; 5, no longer current, postdate DAE; 5 strengthen likelihood word is Americanism.

Patín Maceo, Manuel A. Americanismos en el lenguaje dominicano. Anales de la Universidad de Santo Domingo 1946, X, nos. 37-38, p. 137-154.

T-Z. Explains meanings and indicates other countries in which these words are used.

Pressoir, C. Quelle est l'origine du mot gourde? Revue de la Société haïtienne d'histoire et de géographie (Port-au-Prince) 1947, XVIII, no. 66, p. 67-72.

From Italy Spain took the coin name piastra—fuerte, dura, or gorda, from which latter adjective Haitian French made a noun: gourde.

Rodríguez Perera, Francisco. Aportación al vocabulario; algunos términos lusos y españoles usados en la frontera con Portugal desde Valencia del Mombuey hasta Alburquerque principalmente. Revista de estudios extremeños (Badajoz, Spain) 1946, II, 397-403.

Alphabetical list with meanings and etyma.

Rojas, Arístides. Nota etimológica: la interjección ¡gua! OTLV 1947, IX, no. 95, p. 4-6.

Notes frequency of Quechua *hua* and Guarani *gua* in words of indigenous origin, and cultural influence of these peoples on Caribs, who, author believes, introduced this word into eastern and central Venezuela. Discusses its meaning.

Spalding, Walter. A linguagem popular do Rio Grande do Sul e Cândido de Figueiredo. Boletín de filología (Montevideo) 1946, V, nos. 31-33, p. 37-40.

List of archaisms still current in southern Brasil.

Storni, Julio S. Hortus tucumanensis. Boletín de filología (Montevideo) 1946, V, nos. 31-33, p. 65-68.

Vicuña, alpaca, llama.

Stout, D. B. Ethno-linguistic observations on San Blas Cuna. IJAL 1947, XIII, 9-12.

Includes tabooed words and cultural interests reflected in the vocabulary.

Teixeira, Fausto. Vocabulário do Caipira paulista. RAMSP 1946, ano XIII, vol. CXI, 67-104.

Tenório d'Albuquerque, A. Americanismos. Boletín de filología (Montevideo) 1946, V, nos. 31-33, p. 41-57.

Comments on and additions to Malaret.

Torres Rubio, Diego de. Vocabulario segundo del castellano al índico, por . . . en 1619, aumentado después con los vocablos de la lengua chinchaisuyo, por Juan de Figueredo; reedición dirigida por Luis A. Pardo. Revista universitaria (Cuzco, Peru) 1945, XXXIV, nos. 88-89, p. 111-166.

Spanish-Chinchaisuyo vocabulary, alphabetical by Spanish words.

Tovar y R., Enrique D. Un puñado de gentilicios salvadoreños. Boletín de filología (Montevideo) 1945, IV, nos. 28-30, p. 126-135.

List of placenames of Salvador, their identification and origin.

Troubridge, St. Vincent. Notes on DAE: III; words of the theatre. AS 1947, XXII, 171-177.

Date, bibl. ref. and passage showing use earlier than that cited in DAE.

Twist of twist. NYFQ 1947, III, 246-248.

11 tongue-twisters, presumably of New York state, U. S. A.

Vázquez Cuesta, María del Pilar. Nombres de la coyunda. RDTP 1947, III, 106-110.

Veres d'Ocón, Ernesto. Carta lingüística de "umbría." RDTP 1946, II, 286-291.

Vergara y Martín, Gabriel María. Algunas palabras de uso corriente en la provincia de Guadalajara que no se hallan en los diccionarios. RDTP 1946, II, 134-147.

Vergara y Martín, G. M. Voces segovianas. RDTP 1946, II, 594-640.

Vergara y Martín, G. M. Apodos que aplican a los naturales de algunas localidades de la provincia de Guadalajara los habitantes de los pueblos próximos a ellas. RDTP 1947, III, 58-67.

Vries, B. de. Jewish greetings and good wishes in Holland. EJ 1947, II, 285-286.

Wáshington Bermúdez, Sergio. Lenguaje del Río de la Plata. Boletín de filología (Montevideo) 1946, V, nos. 31-33, p. 58-64.

Atorrante, maturrango, -a.

Wogan, Daniel. Algunas expresiones populares en el Brasil e Hispanoamérica. Artigas-Wáshington (Montevideo) 1947, III, no. 3, p. 81-85.

Cites words common to Portuguese of Brasil and to Spanish of Uruguay, Argentina and other parts of Spanish America, in 4 categories: africanisms, indianisms, italianisms, and misc.

Young, Robert W. and Morgan, William. Navajo placenames in Gallup, New Mexico, P 1947, LIV, 283-285.

List of names of stores, restaurants, streets, etc., in Gallup, New Mexico, U. S. A., in Navaho with literal English translation and the conventional English name.

PROVERB

Adams, Owen S. Traditional proverbs and sayings from California. WF 1947, VI, 59-64.

135 in an unclassified list, with a few comparative notes.

Allen, Harold B. Hunting for Minnesota proverbs. Minnesota history 1946, XXVII, 33-36.

Babudri, Francesco. Decalogo popolare istriano sul dovere di fare il bene. FN 1946-1947, I, nos. 3-4, p. 50-52.

10 proverbs on the theme of him who does good, collected in San Marco, near Visignano, Italy, in 1917.

Bouza-Brey, Fermín. Paremiología jurídica de Galicia. RDTP 1946, II, 240-245.

List of 98, alphabetical by first words.

Castillo de Lucas, Antonio. Refranes y dichos populares madrileños (visión médica). RDTP 1945, I, 628-638.

Gary, A. L. Proverbs from Rushville, Indiana. HF 1947, VI, 72.

Hayes, Francis C. The use of proverbs as titles and motives in the Siglo de Oro drama: Calderón. HR 1947, XV, 453-463.

Analyzes Calderon's frequent use of proverbs. 24 of his plays have proverbs as titles, and sometimes the idea of the proverb is important in the plot. Mood and character are often developed by use of proverbs, and they are very effective in concluding sentences.

Jente, Richard. El refrán. Folklore Americas 1947, VII, nos. 1-2, p. 1-11.

Excellent general essay on the proverb, especially for Hispanic American folklorists: definition, types, origin, propagation, in erudite literature, bibl. and rules for collector.

Jente, R. Proverbia communia, a fifteenth century collection of Dutch proverbs together with the Low German version; edited with commentary by . . . Bloomington, Indiana, U. S. A., Indiana university press 1947. 334 p. (Indiana university pubs. Folklore series no. 4.)

On the 12 editions, their characteristic features, the origin, sources, Dutch, Low German and Latin texts of these proverbs and their influence on later collections. Gives Dutch texts (diplomatic reprint of the Delft print) of these 803 proverbs first pub. c. 1480, with Latin translations and adaptations into the Low German dialect of Cologne. Excellent commentaries on each proverb give its parallel in English, its corresponding Dutch and German form, with references to standard collections, tracing its history. Bibl. Alphabetical keyword index.

Kimmerle, Marjorie M. A method of collecting and classifying folk sayings. WF 1947, VI, 351-366.

Offers 2 classifications, with ils.: one by syntactic construction and one by subject matter.

Molera, Frances M. California Spanish proverbs. WF 1947, VI, 65-67.

34 in Spanish and English.

Olivares Figueroa, Rafael. Paremiología criolla. El país (Caracas) June 29, 1947, año III, no. 1,243, 2nd part, p. 10; also in OTLV 1947, IX, no. 95, p. 12-14.

About 2 dozen Venezuelan proverbs, with explanation of meaning.

Pires de Lima, J. A. O corpo humano no adagario português. Porto, Portugal, Ed. Altura 1946. 173 p.

Richmond, W. E. The collection of proverbs in Indiana. HF 1946, V, 150-156.

Urges collection of proverbs, in cooperation with the American dialect society project, and gives instructions to collectors.

Servetto, Julio C. *La pervisión del tiempo al alcance de todos*. Aberdeen Angus (Buenos Aires) 1947, no. 35, p. 65-76.

Author is director of Astronomical observatory of San José, Uruguay, and tries here to give advice to farmer of River Plate region about short range weather prediction, based on natural phenomena he can observe and in language he can understand easily, that is, in the form of proverbs, some adapted from Spain to the southern hemisphere, others invented by the author.

Singer, Samuel. *Sprichwörter des Mittelalters, I: Von den Anfängen bis ins 12. Jahrhundert*. Bern, Herbert Lang 1944-1947. 3 vols.

Utle, Francis Lee. *How judicare came in the creed*. Medieval studies 1946, p. 303-309.

Assembles chiefly medieval English examples, and concludes the proverbial phrase "to learn how judicare came in the creed" recalls a medieval boys' school with its swift visitations of justice, was humorously conceived to express "to receive a sudden instruction in the obvious" and hence is bound to make us careful in our daily acts in anticipation of the coming of the Lord.

Vergara y Martín, Gabriel María. *Algunos refranes españoles de carácter jurídico*. RDTP 1945, I, 534-553.

List of proverbs alphabetical by keyword.

RIDDLE

Cantonese riddles in San Francisco. WF 1947, VI, 68-72.

12 Chinese texts with English translation, from California, U. S. A.

Einhorn, Simon. *Jewish riddles from Russia and Poland*. EJ 1947, II, 278-281.

38 in Yiddish with Hebrew translation.

Jordan, Philip D. *Folk fun for English emigrants*. SFQ 1946, X, 235-238.

Riddles and enigmas excerpted from the Emigrants' penny magazine, pub. in London and Plymouth, England, 1850-1852, to relieve boredom on long voyages. Presumably material of this nature was current among early settlers in U. S. A.

Pearce, T. M. *Some Spanish riddles in New Mexico*. WF 1947, VI, 237-239.

Ten in Spanish with English translation, notes and good introd. comments on the Spanish riddle in general, attempting to distinguish between *adivinanza* and *acertijo*.

Taylor, Archer. Riddles in the emigrants' penny magazine. SFQ 1947, XI, 139-140.

Comparative notes on some of them. They were printed in Plymouth, England, 1850-1852, for emigrants.

Taylor, A. Ainu riddles. WF 1947, VI, 163-173.

Well annotated collection of 66 in English, of which Ainu texts and Japanese translations were pub. in Tokio in 1911.

BOOK REVIEWS

Folk Songs of Old Vincennes, edited by Cecilia Ray Berry, French texts collected by Anna C. Flynn, English versions by Frederic Burget and Libushka Bartusek, introduction and notes by Joseph M. Carrière, melodies collected and harmonized by Cecilia Ray Berry. H. T. Fitzsimmons, Chicago, 1946. 95. \$2.00.

Stress has been laid but lately upon the French folklore survivals in the United States, especially as regards the middle western French groups. One must acknowledge here at first W. A. Dorrance's very interesting study, *The survival of French in the Old Sainte Geneviève District* (1935) and the excellent collection made by Professor J. M. Carrière on the French Folk Tales of Missouri (1938).

The old French town of Vincennes (Indiana) is now given attention in this new folk song collection. The post of Vincennes was founded about 1727. These songs were gathered by 1934. One cannot but marvel at the maintenance of French language and traditions in such a small settlement. Thirty-eight melodies are included in this book with French texts and English versions. Each song is introduced by notes from Prof. Carrière concerning its diffusion or its origin. At first glance, it is manifest that most of these Vincennes folk songs have come from France. Anyone who is familiar with the French collections can recognize at once some of the well known themes of our "Romancéro populaire". Such is the antique "Marianson's rings," related to the "Chanson de Renaut," which is given here with an interesting melody.¹ "The Prince's three daughters" is nothing but the old French ballad, "The princesses sleeping under the apple-tree," "a commonplace among the French songmakers of fifteenth century."¹ We also notice in this book two versions of the "Song of transformation," famous in the French folk repertory (pp. 42-43 and pp. 64-65), and two versions of the "Drowned Diver" (pp. 20-23 and pp. 89-91) together with the "Singing Girl's Embarkation" as, according to Doncieux and Tiersot, there has been a merging of these two songs.² As for "Adam and Eve," this complaint of twenty-three couplets has been long diffused in France by broadsides with a woodcut figuring the "Creation of the World."³ I would like to know if any of these popular broadsheets ever crossed the Atlantic Ocean and if they are to be found in Canada or even in Vincennes.

References to French collections could thus be multiplied—Besides, some French calendar customs, practiced in Vincennes but recently and accompanied by songs, deserve attention. Such are, for instance,

¹ See Doncieux, *Le Romancéro populaire de la France* Paris, Bouillon, 1904, pp. 215-222.

¹ DONCIEUX, *Le Romancéro populaire de la France*, pp. 48-52.

² DONCIEUX, *Le Romancéro populaire de la France*, p. 450.

³ DUCHARTRE et SAULNIER, *L'Imagerie populaire en France*, Paris, Librairie de France, 1925, pp. 76-77.

the Twelfth Night Ball and the custom of the "Aguilaneuf" which was once current throughout France⁴ and has been found in Missouri and Illinois.

Yet, one can wonder if, in this French repertory of Vincennes there are any song indigeneous to America. On the other hand, is it possible to discern, among these oral traditions shifted to a new country, any local traits revealing the American milieu? Out of thirty-eight songs, three or four seem to have originated in Canada. One of them, an historical song, relates the battle of Monongahela (1755) fought by the French against the British troops. It has obviously a Canadian origin. We find also in this collection a theme, frequent in Canadian folk literature, which could be described as follows: a bushranger or a lumberjack tells his adventures and complains about his loneliness and the hard life he spends in the woods. "Voyagers" (pp. 66-67) belongs to this kind of tradition. The name of Vincennes mentioned in verse 3 denotes an adaptation to the place but does not establish necessarily the origin of the song: these names of localities are often changed by singers when a folk-song wanders. "Little Rock A-top of the Mountain Crest" (pp. 24-25) is attached to the story of a Canadian fur-trader who lost his way in the woods.

Still must we ask to what extent these songs, though undoubtedly Canadian by the subject, are not set into the frame of an older French tradition. Sometimes an ancient mold persists; a new song may reproduce the rhythmical pattern of a former one; the same expedients, the same conventional rhymes and expressions are often used again and when I hear, in a Canadian-born complainte (p. 24):

"Rossignolet, va dire à ma maîtresse,
A mes enfants, qu'un adieu je leur laissee,"

I recognize one of these "clinchés" which belongs to the traditional vocabulary of French folk poetry.

On the whole, the Vincennes folksongs are similar to those which could be found in a French village. Following the pioneers in their migrations, they have been brought to Vincennes through different channels: many of them have gone across Canada, others have very likely travelled from Louisiana up the Mississippi river. Retracing, in the introduction, the history of this settlement, Mr. Carrière notices that "after the development of the river-navigation at the beginning of the nineteenth century, a considerable amount of trade was carried on between New Orleans and the towns of the Wabash" (p. 8). What may be true as regards songs diffusion could also be verified when folk tales are concerned: I have, for instance, observed that "Bouki," the hero of many Negro-French tales in Louisiana and Haiti, figures in some of the stories collected by Mr. Carrière in Old Mines (Missouri). How does he happen to be found there?

⁴ VAN GENNEP, *Manuel de Folklore français contemporain*, Paris, A. Picard 1937, vol. III, p. 391.

Thanks to the authors of this book, we have valuable documents on a French midwestern colony which seems now to be disappearing. A work such as this will interest both American and French folklorists and show them, once more, that American folklore often has its roots in the Old Country and that French language and traditions can also be studied beyond the borders of France.

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"Proverbia Communia: A Fifteenth Century Collection of Dutch Proverbs Together with the Low German Version," edited with Commentary by Richard Jente, (*Indiana University Publications*, Bloomington, 1947), Folklore Series No. 4. 334. \$2.50; cloth \$3.00.

Professor Jente modestly says in his review of Samuel Singer's *Sprichwörter des Mittelalters* (*Journal of American Folklore*, LX, 319), "Those of us who are carrying on researches in the field of proverb lore will readily concede that Samuel Singer is today the leader of us all." That in a measure is certainly true, but Mr. Jente seemed to overlook his own effort with respect to the *Proverbia Communia*. He has done a considerable amount of research on the P. C. and it is very evident that not all proverb scholars were asleep while Samuel Singer worked. In fact, Jente's parallels to the Dutch proverbs in many instances are far more numerous and informative than is the case with a good many of Singer's contributions. The proverb scholar now has an excellent fund of material on any proverb which has a parallel in the *Proverbia Communia*.

Page three of the book contains a Table of Contents. The Preface states the problem attached to the need of such an edition—namely, W. H. D. Suringar had not given us an edition with variants and had not worked with all twelve prints. His essay, however, was of fundamental value for Jente's work. Jente's edition supplies us with a "diplomatic reprint of the so-called 'Delft Print,' which Suringar recognized as the best, not only for the Dutch text but also for the Latin translation" (p. 8). In addition, Jente has reproduced one of the Low German translations—Deventer 5 (D5). The Latin variants have not been reproduced since they are relatively uniform throughout the twelve prints.

Section 1, The Twelve Prints, begins the Introduction. On the basis of internal evidence Jente gives approximate dates for each print and assigns each to a definite printer. Only one print (B) bears the printer's date—1487. Each print is described briefly. Places are given where copies of each are preserved. Jente's order of the prints D1, D6, G, D3, C1, C2, D2, B, D4, D5, Delft and Sw deviates from that of Suringar's D1, D2, D3, B, D4, C1, C2, D5, Delft and Sw.

Suringar had not seen D6 and G. Similarly Jente has not seen D6. His information on it is based on a description of the print.

In section 2, The Origin of the Collection, Jente states, "It is impossible to determine anything definite on the origin of the P. C., for all traces of a basic manuscript have disappeared" (p. 17). Nevertheless he discounts Suringar's assumption that various manuscripts were used. Jente's point of view is based largely upon the argument of absence of evidence. He then formulates his own opinion, namely, "The collection is simply the work of a Latin scholar of limited ability who found in the monastery libraries small collections of proverbs and made them the basis of the original manuscript" (p. 18). His assumption is based upon two Low German manuscripts which stand in very close connection with the P. C. He elaborates on this close connection and considers the Bordesholm (Low German) manuscript as a translation from a complete Dutch manuscript of the P. C. The translation was done before 1480. It is important, therefore, because it offers the oldest examples of the P. C. but in translated form. Jente says, "In the Commentary, therefore, the Bordesholm form is cited in every case, and all the deviations in the Latin text are given" (p. 21). The Bordesholm forms can be found, but where are all the deviations in the Latin text?

In section 3, The Sources of the Proverbs, he states that a rough check shows that about one-third of the 803 proverbs cannot be traced to an earlier source, one-fourth of them are found in Medieval Latin, almost twenty per cent go back to ancient Greek or Latin sources, about one-eighth of them are from the Bible, a dozen from the Talmud and ten per cent appear for the first time in Medieval German, Dutch, French or English.

In section 4, Characteristic Features of the Twelve Editions, he lists characteristic differences or similarities among the editions and outlines a *possible* family tree showing the relationship of the prints to one another (p. 31).

In section 5, The Dutch and Low German Texts, the few irregularities as to the order of the proverbs are pointed out.

In section 6, The Latin Text, considerable detail is given concerning the number of Latin forms in the various editions. The Latin text is not so uniform as the vernacular texts. According to Jente it is now absolutely impossible to set up an original Latin text from the confusion of additions and changes. The Delft Print has the best Latin text, and although a later reworking, it is used in this edition as the norm.

Section 7, The Influence on Later Collections, brings the Introduction to a close. The known twelve editions of the P. C. attest its popularity for at least two decades. The three Low German adaptations made possible the spread of the contents to Germany. Heinrich Bebel is the first German who made known use of the P. C. He drew 325 of his 570 German proverbs translated into Latin prose, *Proverbia*

Germanica (1508), from the P. C. Five years later (1513) Tunnicius took over about 670 of the P. C. for his collection of Low German proverbs. Since Tunnicius altered the proverbs with considerable license, many a borrowing from the P. C. is recognized only by its order in a group. Tunnicius simply did not understand the meaning of many of the proverbs as they stood in the P. C. He regarded the Latin verses of the P. C. as barbarous and reproduced each Low German proverb in classical Latin. According to Jente Bebel's and Tunnicius' collections are of fundamental importance for the study of the German proverb, "for by this indirect way these old Germanic proverbs of Holland thus came indirectly into later collections and were kept alive" (p. 35).

Page 38 has a photostatic reprint of the first page of the Delft Print. Pages 40 to 109 contain the Delft Print with the Dutch (numbered) and Latin forms on the left hand side and the corresponding Low German form on the right hand side of the pages. Beneath the Low German at the bottom of each page Jente gives variants in the text taken principally from D1 and B for the Dutch and from C2 where they depart greatly from D5. The Latin variants are principally from D1, B, D5 and from D2 and C2 as in Hoffman's edition. Dutch, Low German and Latin variants, as cited by Suringar, *Over de Proverbia Communia*, (1864), are also included.

In the Commentary (pp. 110-304) the proverb scholar will find excellent parallels to every proverb. In many instances the material on the proverb is rather exhaustive. This portion of the book is by far the most important. Professor Jente has done a work comparable to any of this nature, not excluding Samuel Singer's work mentioned above. I am sure every proverb scholar will readily accept and want it.

Jente's scheme for the parallels appears to be as follows: first the English, if there is one, citing either Smith or Apperson, then the German ones starting with Wander, then the Dutch starting with Harrebomée. Thereafter in many instances come innumerable parallels from Latin, frequently some from Greek and occasionally some from French. There are, in addition, many citations from individual works. I have not been able to discern a definite pattern for the listing of the parallels after those cited from the four principal sources. Sometimes they are listed in chronological order as to the period represented by the collection cited. At other times there seems to be no definite order. The former order throughout would have been the best aid to the proverb scholar. Since the task of recording parallels to such an extent is a rather tedious one, we shall not lose sight of the service rendered because of a few minor imperfections.

The Bibliography (pp. 305-316) is very good. There are a few works that might have been included: T. C. Appelt, *Studies in the Contents and Sources of Erasmus' Adagia*, (Chicago, 1942); C. Egenolf, *Sprichwörter schöne weise kluogreden* (Frankfurt, 1548); Joseph Haller, *Altspanische Sprinchwörter und sprichwörtliche Redensarten*

aus den Zeiten vor Cervantes, (Regensburg, 1883); A. Risse, "Sprichwörter und Redensarten bei Thomas Murner," *Zeitschrift für den deutschen Unterricht*, XXXI (1917); E. G. Wilkins, *The Delphic Maxims in Literature* (Chicago, 1929) especially with respect to proverb 469, "Moderation is good in all things;" and the reviewer's article on "The Proverb in Scheidt's *Grobianus*," *The Journal of English and Germanic Philology*, XL (1941), 489-508.

In the Index (pp. 317-344) Professor Jente lists the proverbs alphabetically in their English form according to the first principal word (key-word) whether noun or verb. For quick reference the number of each proverb is added. A desired proverb is easily found even though, at times, one might question the choice of the key-word.

Professor Jente feels it somewhat strange that Johann Agricola (1529) and Eberhard Tappius (1539) never used the P. C. Bebel or Tunnicius as source material for their collections. In addition, Sebastian Franck (1541), who gave us the most comprehensive and important collection of proverbs of that period, did not make so much use of Tunnicius' collection as he might have. He did, however, reproduce a complete translation of Bebel's collection. On the other hand, Jente cites four collections from the middle of the 16th century which shows some borrowing from the P. C. He got his information from Suringar. It is of interest to note that the average number of P. C. proverbs in each of these collections is about 200. To what extent do these proverbs agree with one another? Why were not more than this small number present in each? Does it indicate that the various collectors did not think too highly of the proverbs in the P. C. as a whole? Or was this amount of such a nature as to be common property not confined to one locality or era? Jente's observation that the P. C. remained unknown from the middle of the 16th century until Hoffmann von Fallersleben's reprint in 1854, seems to me to take the edge off the importance of the P. C. Does the judgment of Agricola, Tappius, Franck, Erasmus and perhaps Egenolff further emphasize that the P. C. was not so common or important at that time as some of us in retrospect might like it to appear?

Since so few collectors consulted Bebel or Tunnicius, not to mention the P. C., it would seem on the surface that the P. C. had little in common with what collectors felt to be representative of their period and locality. Thus, this constant effort on the part of scholars to find its influences upon others makes one wonder just how current its proverbs were. What did the collector mean by *Communia*? The P. C. is simply another example to add to the long list of examples of collections which are just collections of collections, which over step the borders of locality and period. Thus, as a whole, it certainly does not strike me as being replete with folk wisdom. It is an offering of someone of "limited ability" as Professor Jente suggests. Its only claim to being a collection of *Proverbia Communia* lies in its relatively small number of proverbs that are of such a nature as to be found in any rather large collection containing concise bits of wisdom.

Since the edition is primarily concerned with Dutch proverbs, I feel it would have been more in keeping with the atmosphere of the Delft Print had Professor Jente translated the Dutch versions rather literally instead of at times translating from a German parallel or from a Latin form or, as happened occasionally, by using a modern English form frequently not too close to the Dutch. I cite just two as illustrations. No. 372, *Grote haest es dicwile onspaet* which he renders *The more haste, the worse speed* and no. 402, *hi moet langhe gapen die ben ouen ouergapen sal* which he renders *It is ill gaping against an oven*.

The parallels in the Romance languages are not so numerous as one might expect, though Jente has made good use of Le Roux de Lincy's and J. Morawski's collections. The Germanic parallels have been faithfully sought out. It is most unfortunate that all three volumes of Singer's work were not available to Professor Jente before his edition of the P. C. went to press. Nevertheless, he has definitely satisfied Seiler's request that the Delft Print be published anew.

Stuart A. Gallacher

Michigan State College

Fireside Book of Folk Songs, collected and edited by Margaret Bradford Boni, Simon and Schuster, New York, 1947. 323. \$3.95.

Before forming an opinion of a book of folksong, one must be sure to take into consideration its category: Is it of the well known documentary kind, one which makes contributions to the archives of that phase of culture? Or is it one of those which choose from already collected songs and fix them up for the public at large? There are lots of books of each class. Each has its legitimate place.

The *Fireside Book*, as one sees readily, belongs to this second category. Its makers are among the many who are now at the job of picking over, processing, packaging, and marketing that which the generous folklorists have laid in their hands.

The next and perhaps the only other important consideration for the reviewer is: How well have the makers of such books done their work. Their doing it well is important. For each book that goes out is a potential evangel of culture. It can restore those good things that a people has forgotten or neglected. The book makers' work is or can be of even greater value when it appeals not only to the ear and the voice but, through color and design of illustration, to the eye also and, by good explanatory material, to the mind as well.

The Boni book stacks up pretty well. Its first appeal is to the eye. It has 500 excellent illustrations by Alice and Martin Provensen for only 147 songs. Overdressed? Perhaps. But the artists' lovely colors and corking designs are without doubt a definite contribution of eye appeal. Another admirable quality of the publication is the piano arrangements done by Norman Lloyd. And a third is the excellent book-manufacturing job done by Simon and Schuster.

The collector-editor lists her songs as great ballads, old favorites, sea shanties, cowboy songs, hymns, railroad songs, songs of valor, spirituals, and Christmas carols. It is in her selection of examples that, I think, she has not done so well.

Largely under the Old Favorites heading and among her hymns and Songs of Valor she has included quite a number of pieces that are neither folk songs (by any definition) nor old or new favorites. From her selection of songs of valor one would think that the quality of bravery existed chiefly in the USSR troops and in their communistic underground feeder groups in various European lands and during the last years of the recent war, groups which are now being recognized for what they were and are.

The collection is intentionally not one of American folk songs. On the contrary, the firesides Mrs. Boni seems to have in mind are *international* ones, if there be such. The word *national* is apparently avoided as applying to the culture and songs of the United States. This even though she recognizes freely that other nations have their peculiar and praiseworthy song-life. Time and time again she tells, in her source notes above her songs, that the song of that page is sung "in the Kentucky mountains" or "in Salem, Ohio" and so forth. But one searches in vain for her recognition of the fact that 77 of her songs are American by birth or by adaptation or by long-range folk-use and by their character and her firesides of this land are conceived as those of our minorities. She dotes on minorities. She seems to say to them: Remain minorities as long as you can. Sing minority songs as long as you can and don't bother about the melting pot.

Linked with this extroversial and divisive attitude is her generous statement that the spiritual, "America's greatest true folk song," is negroid and her erroneous statement that the spirituals have "African forebears." What is "greatest" and truest in our folk song is, of course, a matter of opinion. But a few minutes with John Tasker Howard's *Our American Music*, edition of 1946, would have straightened out the "African" kink in the editor's music-historical concepts and might have influenced her to spread the truth instead of romantic unreality.

A knowledge of Howard and of what other recent research has revealed as to early American song-life would have corrected or supplemented her background remarks as to songs on her pages 24, 82, 102, 136, 187, 220, 308, 310, and 316.

George Pullen Jackson

Vanderbilt University

Grass Roots History, by Theodore C. Blegen. University of Minnesota Press. Minneapolis, 1947. x, 266 pp. \$3.

Dean Blegen's new book reminds me, by contraries, of the young instructor who is paying his first visit to the faculty club. He spies

a person sitting alone by the window. "Fine weather," he remarks. The gentleman glares at him inhospitably, and snaps, "Sorry. I'm in sociology."

This volume is an extended plea for a broader view of scholarship. No one has yet, so far as I know, accused Dean Blegen of lacking scholarly competence. It is unlikely that his present work will give any aid or comfort whatsoever to those who may believe that the foundations of organized knowledge are threatened by social historians. *Grass Roots History* not only displays the values to be found in humbler epics of American life and writing; it drives those values home by extended example and illustration.

Dean Blegen deplores the "inverted provincialism" which ignores regionalism in literature, though it has produced world classics, and which insists upon high and mighty matters of the Monroe Doctrine-election issues variety, forgetting, or rather, glorying in ignorance of the facts of common life which have given them their character. He reminds us that if history has its guild techniques and purposes, it has broader social purposes as well. These require us to see people as people, not merely as faceless integers in a desiccated saga.

Grass Roots History is composed of a series of papers touching upon various aspects of the problem. Attention is focussed, of course, upon Minnesota. Thus, an interesting contrast is drawn between the songs of the Yankee and Norse immigrants to the frontier. Thus again, a study of "Pioneer Folkways" brings together a variety of information of high suggestivity, about Yankee schoolboys fighting "Norskies," for example. It is pleasant to be reminded that Hamlin Garland and his friends felt no personal animosity in this feud; they were merely Picts fighting Angles.

Norwegians were disturbed by the freedom accorded their young in schools. They reconciled themselves to scolding the children in English; thrashings, however, they continued to administer "in Norwegian." The cultural travail of the transitional generation, always fascinating to the social historian, is recounted with charm and sympathy in the essay "Halfway House." It is easy to agree that the reconstruction of the development of the Norwegian-American language must be as exciting as the study of geological formations. The immigrant, it seems, kept his own word for blanket, *kvitidl*, when speaking of the homemade type; it became a *blanket* only when he bought it at the store. Similarly, he dispensed with Norwegian terms for rivers and creeks; the slow Middle West streams excited in him no recollection of Old World torrents.

Proverbs and stories are touched upon lightly, but sufficiently to remind us of the universal sources of many turns of phrase and ideas. Take the adage, "He knows best how the shoe pinches who has it on." Or try a conundrum. What is it that goes all day long but doesn't move from the spot? One need hardly be of Viking descent to guess that.

The stereotype of a lawless, ignorant frontier is so fixed that one is grateful for all studies and papers which help combat the accepted impression. Dean Blegen contributes the story of Samuel William Pond and Gideon Hollister Pond, who conducted pioneer studies in the Sioux language. He peers into the libraries which were to be found not only in the homes of missionaries and lawyers, but also fur traders and other citizens. The names of books, periodicals, and newspapers which could be found there reinforce the understanding that there was culture on the frontier, as well as rowdiness.

Grass Roots History moves with grace and understanding among documents and books, relieving familiar exploits with striking details. Dr. Alexander Wolcott, for example, who accompanied the Lewis Cass expedition, does indeed sound somewhat as "saturnine" as his kinsman, the latter-day Woolcott. William Keating, in his report on a War Department expedition of 1823 apologizes for using the words *bluff* and *prairie*, though "not sanctioned by the dictionaries." There is also a tale of a flying snake which some readers will find of interest (p. 199).

Dean Blegen has no need for soliciting attention for his folk history by means of some of the clownish tricks which are, presumably, intended to compete with dime-novelists and vaudeville entertainers on their own ground. On the other hand, he offers a statement on style which merits thoughtful attention (p. 256):

Some scholars damn the good writer as a "popularizer" and even make a virtue of clothing scholarship in too heavy, ill-fitting dress. Mr. Guedalla has made the biting remark that historians' English is not a style, but an industrial disease. Many scholars mistakenly identify simplification and clarity of style with oversimplification of thought. I believe in good writing, even popular writing, that can be read with pleasure by lay readers. I do not propose that we should reduce American history to the scanty wardrobe of Basic English, but why should we not use the total resources of good scholarship, good subjects, and good writing?

Louis Filler

Antioch College

Windwagon Smith and Other Yarns, by Wilbur Schramm. Harcourt, Brace & Company, New York, 1947. 208. \$3.00.

Folklore and literature are not necessarily identical. Ideally, folklore is the possession of the folk, is retained in the popular memory where it undergoes almost constant alteration, and is communicated by word of mouth. This oral transmission is irregular and hazardous, but it is the chief reason for the vitality and charm peculiar to folklore itself. When folklore is reduced to writing, or to print, it becomes standardized and often reflects the personality and

prejudices of the scribe. Moreover, written folklore, like the Paul Bunyan tales, is often more the product of the individual writer than of the folk mind itself.

In any country in a literate age two streams of influence seem constant. One is the channelling of popular tales, legends, anecdotes, and ballads into acceptable literary form so that they eventually obtain recognizable shape and wide currency. In the hands of a Benet, a Lindsay, a Frost, they become transmuted into art which the nation treasures. The other is the invention by the individual writer of incidents and characters which so resemble genuine folk products that they work back into the mind of the people and are by them accepted as authentic. When Wilbur Schramm, whose *Windwagon Smith and Other Yarns* seems to fall into this second category, visits one or two of the Iowa communities in which he has localized his tall tales, the people repeat his own stories to him as if they were genuine local traditions.

Mr. Schramm has a real gift for the whimsical and the fantastic. He treats freshly such familiar themes as the man who rebels against the conventional way of doing things, the man who is guided in a strange task by a supernatural voice which he takes to be human, the man who thinks that the spirits of doughty ancestors are present to inspire and direct him. But Mr. Schramm also reveals his interest in the conflict of man and machines by endowing a jeep with temperament and sex, by creating a tractor which can fly, and by allowing a train and its rebellious engineer to get lost and to run at large without benefit of track or switch. Baseball supplies the atmosphere for the story about the horse that played third base for Brooklyn, and a man with an extraordinary ability as a moose caller is the protagonist of "Why There Are No Ordinary Men in Iowa." Two of the eleven stories in the volume deal with incidents of the Pacific war and are more gruesome than funny.

Mr. Schramm handles the tall tale deftly. He gives it more than one original twist and invariably writes with grace and skill. Fresh descriptive touches increase the vividness of the stories, and characters like Dan Peters and Grandpa Hopewell are just daft enough to compel the reader's attention without completely destroying their own credibility. After all, one hardly expects to meet a Davy Crockett clinging to the tail of a meteor and whisking about the heavens, but probably more than one farmer has wondered what would happen if he replaced the gasoline in the fuel tank of his tractor with apple cider of proved potency.

The next time I visit Stuart, Iowa, I fully expect to be shown by some native cicerone, as the creator of Grandpa Hopewell himself was shown, the Congregational church the steeple of which was neatly sliced off by Grandpa's aberrant tractor.

John T. Flanagan

University of Illinois

Rocky Mountain Tales, edited by Levette J. Davidson and Forrester Blake, with drawings by Skelly. University of Oklahoma Press, Norman, 1947. xiv, 302. \$3.00.

This book is not a formal collection of folklore but a book celebrating a region, the Rocky Mountains and the plains along their eastern base, in terms of memories and associations both historical and imaginative. The editors' introductions to the book as a whole and to the eight chapters comment vividly (if a little tautly) on the landscape and the outstanding aspects of the past life of the region. The reader will find gathered here the earlier sources for Jim Bridger's yarns about petrified forests with petrified birds, the crystal mountain so clear it was invisible, and the mountain stream that ran so fast it heated its bed. There are extracts from early Spanish accounts of the fabulous Cities of Cibola, ghost stories from Spanish settlements in the San Juan and San Luis Valleys of Colorado, episodes (somewhat apocryphal) from the career of Buffalo Bill, tales of buried treasure and lost mines, reminiscences of overland trails and the cattle range, and a long section devoted to one Sergeant O'Keefe, a historical person once stationed at the Pike's Peak observatory of the United States Weather Bureau, who delighted the Colorado Springs area by relating tall tales to sympathetic newspaper reporters until his superiors decided that stretching the blanket was indecorous in a scientist and forced him to resign.

The collection draws upon an intimate acquaintance with the resources of the historical societies of Colorado, Wyoming, and Nebraska and makes use of a wide range of sources dealing with the Rocky Mountain West. It leaves upon the mind a rich image of a region clearly defined by topography but not fully recognized in the past as the seat of a characteristic culture, a special adjustment of man to the earth under conditions unlike those found anywhere else in the country. Although it is not intended as a contribution to the scientific study of folklore, it makes conveniently available examples of many of the familiar types of Western oral narratives. The editors have had the good sense not to try to retell their tales but have simply printed their sources as they have found them, with bibliographical citations that provide a useful key to scattered and not easily accessible materials bearing upon the overtones of Western history.

The eight pen-and-ink drawings unfortunately fall into the naïve error of attempting graphic representation of ghost stories and tall tales, and in addition are amateurish in technique.

University of Minnesota

Henry Nash Smith

A Treasury of New England Folklore, edited by B. A. Botkin. Crown Publishers, New York, 1947. xxvi, 934. \$4.00.

At first glance it might seem that the plan of Ben Botkin's attractive new Treasury of New England Folklore is the same as that of

his justly popular *Treasury of American Folklore*. So it is, in general, but there are some significant modifications—especially the addition of a useful 70-page section of “Word-Lore.” (This is divided, about 40-30, into “Yankeeisms” and “Folksay,” categories which are not mutually exclusive.) The section on ballads and songs (50 examples) runs to 60 pages, as compared with 100 (100 examples) in the earlier book. Relatively more space is given than in the other collection to local “characters.” Nevertheless the essential categories are still, primarily, as before, “Stories, Ballads, and Traditions.”

There is one important respect in which this volume is both more striking and more instructive than the other. The lore of New England is, as Mr. Botkin puts it, part of “a well-defined, well-documented tradition.” There is, indeed, in New England “a sense of group identity,” and also “a sense of historical continuity.” In fact, “Local and ancestral pride, and curiosity about the local past meet in a body of historical and local color writings unsurpassed anywhere else in the country.” New England has had—still has, to a degree—“relative homogeneity and healthy provincialism.”

The phrases just quoted are from the first page of the introduction, and they are a fair warning to any folklorist who would rather not hear about New England. (There are such—and for that matter Mr. Botkin feels constrained to call the Yankees “an admirable rather than a lovable people.”) He portrays them, however, not by succinct definition, but rather as Barrett Wendell said Carlyle portrayed Frederick the Great—so that presently, out of a welter of miscellaneous elements (in this case “ingenuity and enterprise, idiosyncrasies and expedients, local mythology, heroes, eccentrics, monsters, sprites, witches, and demons,” to quote Botkin again) a clear full portrait does emerge. This is the Yankee; he is not quite so easy to find as he was before a heterogeneous industrial population overlaid, not to say submerged, in some regions of New England the true Yankee civilization. But Mr. Botkin knows where to seek, and the excellence of his anthology springs in part, not wholly, from the excellence of his sources.

One of these is manuscript and printed material of the Federal Writers' Project of the W.P.A. Nobody has understood better than Botkin, who was Folklore Editor of the F.W.P., the extraordinary value of this material, and it is a lucky thing (since the project suffered political interruption and since its results are widely scattered) that a knowing and discriminating editor is tapping this prime source. Another half-lost treasure-house consists of the older, the mostly out-of-print writings of a host of excellent reporters who are wrongly forgotten today: Samuel Adams Drake and John Warner Barber; J. G. Whittier, Cotton Mather, Clifton Johnson, T. R. Hazard, and so on. Most of these are not folklorists at all, yet we may say as R. M. Dorson says of Harriet Beecher Stowe¹ that they “touched

¹ Dorson, R. M., *Jonathan Draws the Long Bow* (Cambridge, 1946), 218.

the wellsprings of native folklore." But this collection is not in the least antiquarian; it utilizes the labors of Ernest Poole and Hans Kurath and Clarence Webster and Marion Rawson and Louise Dickinson Rich and—well, this list could be very long. It is also very choice.

Even a random sampling will immediately show the richness of this treasury and in particular the wholesome readiness of the editor to recognize as folklore much that has not hitherto been so regarded: the poetry on samplers, Christmas Eve on Beacon Hill, the sayings of John L. Sullivan, the clambake, the country store, Timothy Dexter and P. T. Barnum, John Adams and Sam Hyde, and much, much more; gam and pung-ride and county fair; cider-mill and courting-sticks and lobster stew.

There is nothing that I would omit; the editorial comments are so sound and knowledgeable and sharp-edged that I could wish for more. Both these and the selections themselves are so agreeable that they qualify as provender not merely for the folklorist and the historian, but for anyone who likes "character."

Ben C. Clough.

Brown University

The Tennessee, The Old River: Frontier to Secession, Vol. I, by Donald Davidson. (Rivers of America Series.). Rinehart and Company, New York, 1947. 342. \$3.00.

The Tennessee River has in some ways become one of the most important streams in America. Historically, it is a main course of settlement on the old frontier. Donald Davidson has done a good solid job of tracing the rise of the valley civilization from its Indian beginnings to the construction of the Muscle Shoals Canal. His love seems to lie among those mellow pages of Indian and pioneer beginnings. An astounding amount of material has been written about the Cherokees, the English and Carolina adventures. Old Fort Loudoun combines a romantic story of expansion and pioneering. Its details are almost innumerable, and the published materials about it, voluminous. This author is able to cut through to the essentials of this complex early account and to present it in concise and clear form.

The days of flat and keel boating were exciting. From Paducah to the uppermost reaches of the Tennessee's longest branches the river has had a significant transportation history. Literally millions of tons of freight have moved to the Ohio and Mississippi river markets. Along with this development has been the expansion of human activities in the rich bottom lands, and the author again catches up the essentials of this growth.

Inevitably, an author writing of the Tennessee country would have to deal with the activities along the Natchez Trace. The river

and the road had a close kinship, and what happened along the road was bound to be a part of the valley. A brief chapter deals with the Harpes, John Murrell and the death of Meriwether Lewis at Griner's Stand on October 11, 1809.

In his final chapter, "How It Was in the Old Days" Mr. Davidson writes about a Tennessee valley which is close to his heart. The ante bellum period saw much of central Tennessee reach a point of maturity in a highly favorable manner. This first volume of the two volume *Tennessee* is one of the best written in the Rivers of America Series. It lays a good foundation for the second volume which is to treat the period after the outbreak of the Civil War.

Thomas D. Clark

University of Kentucky

Midland Humor, A Harvest of Fun and Folklore, edited by Jack Conroy. Current Books, Inc.—A.A. Wyn, Publisher, New York, 1947. xviii, 446. \$3.95.

Popular humor considered as a mirror of regional peculiarities excites and exasperates the researcher in about equal proportions. Regardless of his occasional flights of exuberant fancy, the humorist has usually kept his feet on the ground, and his eye on contemporary realities. He has been a practical fellow; consequently his subject-matter and style often reward us with accurate transcriptions of local speech, character and social custom. But the humorist is also, like his more sober brothers, ambitious, and inclined to wander from the hometown to the Big Town. In doing so both his style and his subject-matter tend to lose their regional identity, and his humor is apt to be cut to a broader pattern than before. He comes to be loosely described as an American humorist, or, if his talents are too eccentric to be pigeonholed, simply as a humorist. A regionalist he most certainly is not.

Mr. Conroy's anthology, I think, clearly demonstrates this promise and frustration. Arranged in rough chronology, the selections he has chosen to illustrate humorous expression characteristically "Mid-western," range from Joseph M. Field's truly indigenous adventure of a Missouri politician, "Going to Bed at Honey Run" (1847), through the literary comedy of Burdette, Peck, Artemus Ward, etc., to the moderns, who with such disparate figures as George Ade, Ernest Hemingway, Ruth McKenney and Nelson Algren, dominate the largest and most entertaining section of the book.

The tie that binds a number of these later writers to the Midwest is indeed a tenuous one, sometimes little more than the accident of birth and the happenstance of a youth spent there. They have scattered to other regions, many, like Peter De Vries, to New York City and its environs. De Vries is represented in *Midland Humor* by his

engaging story, "Different Levels Eat Here," the setting for which is a hamburger joint in Manhattan. Originally published in *The New Yorker*, its dialogue neatly catches the idiom and tempo of its locale, but the locale is a thousand miles from the Middle West.

That there perhaps does still exist a humor distinguishably Mid-western may one day be demonstrated. If the professional humorists are quoted as evidence, however, the case will be a shaky one. Their refusal to be pinned down is their own business, of course; but it does indicate our need for turning elsewhere.

Prejudiced as were many of the early English travellers into the hinterland during the Eighteen Forties and Fifties, absurd as many of their opinions seem to us now, their method for learning the country was admirable. They came, they looked and they listened. Some of them, too, found a bizarre kind of humor in the Middle West, and remarked upon it in their journals.

It would be instructive to see how much of this humor still remains on the streets of Midland cities and towns, or in the country byways. Mr. Conroy has shown us that it survives but faintly on the printed page.

Jonathan W. Curvin

University of Wisconsin

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